

THE *PELICAN* STARTING FROM WHITE HORSE AT THE HEAD-WATERS OF THE YUKON ON HER LONG JOURNEY TO THE KOYUKUK COUNTRY, AUGUST 4TH, 1908

(See page 24)

THE SPIRIT OF MISSIONS

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THE PROGRESS OF THE KINGDOM

ST. PAUL'S COLLEGE, Tokyo, is paying the penalty of success. Because it has made such a real place for

St. Paul's College, Tokyo

itself in Japanese life it is now confronted with a serious situation. It is overcrowded; it is inadequately equipped; it has no room for further growth, although the number of prospective students steadily increases. Unless St. Paul's is to be permanently crippled and the educational work of the Church in Japan held back, the college must be transferred from its present site in the Foreign Concession to a part of Tokyo where land is cheaper and where more of it can be secured. For years Bishop McKim and President Tucker have been resorting to all kinds of ingenious expedients to keep St. Paul's abreast of its opportunities. Even their ingenuity has now reached its limit. The truth is St. Paul's must either move and secure proper equipment or give up its claim to be a college. There was never greater need for the work that St. Paul's is doing. True, Japan has a remarkably well-developed and well-supported system of public education. Even if this were sufficient to meet all demands, St. Paul's would be justified because of its unquestioned influence as an evangelistic agency and because of

the indispensable work it does in training future clergy and lay leaders of the Japanese Church. Moreover, Japan's relation to the rest of Asia makes it an important field for Christian effort. It has been called the 203-Meter Hill of Asia, as China is said to be Asia's Port Arthur. The "hill" must be taken by the Christian forces before the "port" surrenders.

How o Signalize 1909

Nothing that the Church in the United States is likely to do in 1909 would be more significant or make a greater contribution to the progress of the Kingdom in the world than the equipment of St. Paul's College on an adequate and permanent basis. For this \$200,000 are needed—\$95,000 for land, the rest for the most important buildings. The Board of Missions has been informed of the possibility of securing about ten acres of land in a Tokyo suburb, where everything points to the kind of development that would help to make the college work most successful. Land values in Tokyo at the present time are low. A purchase now means the saving of thousands of dollars as compared with a purchase two or three years from now. The reasons that make it desirable to buy this year make it

equally undesirable to sell the present St. Paul's property. Moreover, that property can be used to great advantage for some years for the St. Paul's middle school. When the college is firmly established on the new site, and the time comes to transfer the preparatory department the present property can be sold for an amount which will supply a handsome endowment, either for the college or the general enterprises of the District of Tokyo.

The suggestion is sometimes made that one reason why the Church's work fails to enlist the co-operation of more men of affairs is that it is planned on too small a scale. Here is an enterprise worth the time and thought of men who are accustomed "to think in empires and talk in millions." The Board of Missions is about to put this matter before the Church. Who will give the first \$50,000?

FOR most of us "Illinois" spells prairies dotted with waving corn fields. But there are parts of Illinois where there is more wealth underground than above ground. To-day Southern Illinois is largely a mining region. It is good to find from Bishop Osborne's article in this issue that the Church in the Diocese of Springfield is endeavoring to minister to people who—however little we may all appreciate the fact—are rendering an important social service to the rest of us. Doubtless it would be well if more of us would ask the question put by Bishop Osborne concerning one of the places visited, "What must it be in the winter, seventeen miles from anywhere, 400 people out on the plains and no amusement, nothing to do except to mine coal and exist!" Much of the good work which the Rev. Mr. Purce is doing as general missionary among these mining towns is made possible by the appropriation of the Board of Missions. But he is only one

where three men might well find abundant work in shepherding and instructing the people and trying to help them to understand that the Church at large cares enough for them to send someone to offer them unexpected and perhaps only faintly desired Christian privileges. It is somewhat disconcerting to be told that in Ziegler there is no church of any kind though the moving picture business seems to flourish. Things can hardly be right when a moving picture show can outstrip the Church. No wonder there is "very little interest in religion." But even here two Church people were found. Doubtless they entered the Church elsewhere. They have some right, therefore, to expect that in new and more difficult circumstances the Church shall still endeavor to minister to them, at least occasionally, even though for the time being it may be necessary to celebrate the Holy Communion in a moving picture theatre. Aside from this, however, it is evident that Southern Illinois represents to a considerable extent a foreign mission field at home. As such it needs and deserves the sympathetic co-operation of Churchmen in all parts of the country.

IN November, a few days after the death of China's emperor and of the empress-dowager had been announced,

The Anking Mutiny

the cable news from Shanghai told of the outbreak of a mutiny among the Chinese troops at Anking. Here, in the capital of the Province of Anhui, the Church has one of its strong centres of work. As no further word of the trouble came by cable, it was assumed to be an unimportant incident. From one point of view this was true enough, but information now at hand shows that for a time the situation embodied elements of great seriousness. The middle of November had been appointed as the time for a series of army maneuvers to be held near Taihu, a small inland city

about sixty miles from Anking. Nearly 25,000 troops were gathered there. Just why this remote and inaccessible point was chosen does not appear. There has been no suggestion that the choice was made with a view to the events which followed, but speculation is inevitable, especially in view of the fact that no explanation has been given as to why the climate of Peking should have been so unhealthy last autumn. A few days after the announcement of the death of the emperor and empress-dowager, a battalion of artillery stationed at Anking mutinied, killed its officers, and attempted to burn the city. The mutineers persuaded some other troops to join them, but fortunately the great body of the soldiers refused to take part in the uprising. The Governor of Anhui acted with a promptness and vigor all too rare among Chinese officials in similar circumstances. Although the mutineers were speedily forced to retire, the local officials urged the removal of foreigners, especially the women and children. The members of our mission staff, with the exception of Dr. H. B. Taylor and Mr. W. McCarthy, were given safe escort to the British gunboat *Flora* and taken to Hankow, where they were immediately pressed into service in the various under-staffed enterprises centring at Hankow and Wuchang. Dr. Taylor and Mr. McCarthy determined to remain to safeguard the Chinese Christians if occasion should arise, and to protect the mission property. By November 26th, the date of the last mail advices, the trouble was rapidly subsiding and it was expected that the staff would return to Anking before the middle of December. There can be no doubt that nothing but the loyalty, possibly the unexpected loyalty, of the great body of troops returning from the Taihu maneuvers prevented an uprising which would have become general throughout China and which might have had serious consequences for the present dynasty.

ONE of the most stimulating and suggestive subjects for present day study is the change being wrought in

*International
Politics and the
Kingdom's
Progress*

*I. The Congo
and China*

national and international life and relationships by what to some may seem to be purely political readjustments or diplomatic agreements. Nineteen hundred and eight will long be remembered for four events bearing on the progress of the Kingdom of God, though not of a distinctively missionary character. First, though not necessarily first in importance, we may remind ourselves of the annexation by Belgium of the Congo Free State. Unfortunately, this act does not absolutely insure the end of all the horrors that have devastated that region during the last quarter of a century. It is at least a long step toward better things, for it means that the Congo is removed from the category of King Leopold's private possessions. He can no longer do with it and its people as he likes. He can no longer snap his fingers in the face of an outraged Christian conscience when it protests against the most inhuman cruelties ever practised on a large scale. It means that the Congo as Belgium's dependency can be made the subject of diplomatic representations. It means that enlightened governments can now assert, as Sir Edward Grey, Great Britain's foreign secretary, has recently done, and, if necessary, maintain, the rights of the Congo people. This in turn means an immense service to Africa and the world.

The decision of the United States to return to China a large part of the indemnity exacted after the Boxer outbreak of 1900 is an act of righteousness which all right-thinking people applaud. It is not only a significant event in international politics, it is full of possibilities for the progress of civilization in the Chinese empire and for all that makes possible any civilization worth the

name. China is using some of the money thus restored to send some of her brightest young men to study at American and European universities. Many of these students are graduates of mission schools and colleges. Among them are young men trained at our own St. John's University and Boone College. Some of them are Christians. Before them lie great possibilities of usefulness and influence. It behooves the people of this land to see to it that these young men do not return to their own country with the conviction that the Christian Gospel is a spent force, so far as influence on American national life is concerned.

*International
Politics and the
Kingdom's
Progress*

*II. Turkey and
China*

The practically peaceful revolution in Turkey, with its assurance of a constitutional government for what has been the most despotically governed nation on earth, is an event of the deepest significance. Not even the most sanguine seer would have ventured to proclaim it a twelvemonth ago. Within and without the Sultan's dominions the forces of God have been at work. Now we see that one of the most formidable barriers to the progress of the Kingdom, although not by any means removed, has at least been set somewhat aside. During the next few years we may expect to see in steadily increasing degree the influence of the work done for these many years by devoted Congregationalist missionaries in Robert College, Constantinople.

And, finally, the recently contracted agreement between the United States and Japan is another link in the chain that is binding East and West together. It is an event which should make more effective the lesson of human brotherhood which the Christian herald goes to teach and to practise. It is all the more gratifying after the effort of the

sensational press and certain alarmists to embitter the people of the two countries against each other. Undoubtedly much of the international politics of the twentieth century will have the Pacific Ocean for its stage. It is of the highest importance that the two great nations which face each other across that highway of the nations should be united in a common effort to remove national prejudice and error and to promote the peace and welfare of the world.

SINCE 1902 the appearance of the annual Children's Number of THE SPIRIT OF MISSIONS has been an event

*The Children's
Number*

anticipated by a host of kind friends. Next month the Children's Number for 1909 will be published. We bespeak for it the same kindly consideration shown in the past. The editors are proud of the loyal support given to their efforts by thousands of Sunday-school pupils all over the country. Without their aid it would have been impossible to circulate, as was done last year, 140,000 copies of this special issue. We count upon that same unfailing help again. Will the 1909 Children's Number justify special effort? perhaps someone asks. Even editors are sometimes conservative in their statements. So we prefer to make no promises, but we venture the opinion that "Ramona" will be welcomed as eagerly as was "Mercedes" last year; that the children of Brazil will have a warmer place in our regard after reading Mr. Thomas's article; that the account of Didi the Chinese boy, who stopped turning somersaults in the mud long enough to tell how his blind grandfather might get his sight back, will make some of us see things we never saw before, and that the glimpse of the black children to whom St. Agnes's Hospital, Raleigh, N. C., ministers will lead us all to do something to hasten the completion of the

new building. These are only a few of the good things the number is to contain.

While this number will be interesting to the younger people of the Church, it is not prepared especially for them. Its aim is to tell older people about the Church's world-wide work of helpfulness and to win their co-operation because of what is being done for children. Many people who think they "don't believe in missions," do believe in children. It will be a kindness to let them see that they cannot really love children without "believing in missions."

So we ask every regular reader of THE SPIRIT OF MISSIONS to help circulate the Children's Number. We want to print 150,000 copies this year. How can help be given? Send twenty-five cents and the names and addresses of three friends. We will do the rest. No one is limited to one order for three copies; he may send an hundred orders if he will. Only it were well to act quickly. All orders should be in by February 1st.

MANN HALL, the new building at St. John's University, Shanghai, is approaching completion. The

A Great Man and a Great Work

amount needed to pay for it is far from complete. Dr. Pott, in addition to his normal load of responsibility, is carrying an altogether unreasonable burden of anxiety. Of course the Church at home does not mean to be unmindful of a great need. If all her members realized the quality of the man who is leading the work at St. John's in their name, there would be no question about money. People in the Far East who know St. John's and the quality of its work do not hesitate to speak of its president as one of the greatest men any land has ever sent to the Orient. As an educator his influence is being felt throughout the empire; as an ex-

ecutive he inspires his associates with something of his own zeal and courage; as a constructor he achieves remarkable results with a comparatively small outlay. Will the Church allow such a man to wear himself out with anxiety about a few thousand dollars? We do not believe it. Ten dollars from each of one thousand readers of THE SPIRIT OF MISSIONS will provide what is needed to supplement the \$6,000 already given in China by officials, parents, merchants and other Chinese friends who know St. John's and value its work.

St. John's University Needs Men

The identification of St. John's, in all that does not compromise its Christian character, with the life of China is illustrated by the observances at the time of the emperor's death. A holiday was given. Dr. Pott says: "It was remarkable how quiet the students kept. One might have thought it was Good Friday. The following Sunday we held an impressive memorial service. In the general assembly hall we have the portrait of the late emperor draped in black. Our autumn field sports and all festivities were abandoned. The students have been allowed to let their hair grow for twenty-seven days, the period of special mourning. In these ways the students have proved their patriotism. All this has been greatly appreciated outside." St. John's University, so far from denationalizing its students, is turning out a young generation of the most enlightened patriots China has ever known. The American professors at St. John's thus have a unique opportunity for contributing to the welfare of nearly one-quarter of the world's population. But the faculty is altogether too small. Two men are needed at once. They must be college graduates, unmarried, not over thirty-five, and preferably, though not necessarily, laymen. Full particulars can be obtained from the Corre-

sponding Secretary, 281 Fourth Avenue, New York. Readers of this magazine knowing of young men to whom this opportunity for service may be presented will confer a favor by sending their names to the same address.

LARGELY through the efforts of Secretary Root an international commission will meet in Shanghai this

Opium in the Orient

month to consider what can be done to restrict the sale and use of opium in the Orient. Great Britain, France, Germany, Holland, Portugal, Japan and China will be associated with the United States in this commission. Bishop Brent heads the American delegation. The commission will endeavor to arrive at "definite suggestions of measures which the respective governments may adopt, looking to the gradual suppression of opium cultivation, traffic and use within their eastern possessions, thus assisting China in her purpose of eradicating the evil in the empire."

A British Blue Book on Opium

Mr. S. Leech, of the British Legation in Peking, has recently submitted a report on the opium question. It should supply valuable information for the use of the commission. Mr. Leech finds that the central government of China is maintaining a fairly commendable anti-opium policy, but that its efforts are largely negated by the indifference or scarce-concealed opposition of provincial officials.

Foreign powers are doing something to aid the Chinese Government. Thus Great Britain, through the Indian Government, "has concluded an arrangement with China whereby, beginning from the current year, it undertakes to reduce by 5,100 chests annually the number of chests, at present amounting to

51,000, exported to China. This understanding, which is intended to apply to the ten years allotted for the eradication of opium in this country, is subject to revision at the end of three years, if China shows no willingness or ability to reduce proportionately the production and consumption of Chinese opium and the importation of other foreign opium."

Is Conditional Reduction Justifiable?

It is possible that the conditional reduction of the importation of opium by Great Britain may be defended on the ground that only thus can China be persuaded or forced to restrict, and finally abolish, the home cultivation of the poppy. We say this conditional reduction may be defended; we fail to see how it can be justified. For if the opium traffic is an evil, and few would have the temerity to deny that it is, no failure on the part of China to take effective measures for safeguarding her own people can possibly justify a Christian government in continuing to share in the profits resulting from human degradation. This apparent endeavor to hold on to the very last to a vicious traffic for government revenue—a Secretary for India has openly stated in Parliament that the Indian Government could not give up its income from the opium trade without calling upon the home government for greatly increased appropriations—will only serve to deepen the stain which Great Britain, during more than sixty years, has brought upon the Christian name by its attitude in this matter. It is to be hoped that the International Commission may reach an agreement by which all half-way policies on the part of Christian governments may be abolished forever, so that China may have united support in her effort, however imperfect that effort may be, to do what Japan has done.



A BIRDSEYE VIEW OF YAMAGATA CITY

YAMAGATA

BY THE REVEREND W. H. SMART

SOMETHING over a year ago I came to live here in Yamagata and to open up a new mission station, the first belonging to the Church in the province. The year has gone quickly and little seems to have been done. As usual, I am alone in the work, but I hope some day for a helper. We are much in the same state as when I came, because most of the then nine baptized persons, including a doctor and his family, have removed to Wakamata, some eighty miles away. Five more live in the country, sixteen miles off, leaving us with fourteen Christians in the city.

For some weeks a soldier has been attending our morning service. I could never draw him into conversation, but I felt sure he was thinking. A week ago he called on me and said he would like to tell me his mind. "I belong to a family in the province, some four miles from the city," he exclaimed. "For many years all my relatives have been farming and do so now. My family belongs to the old order of things

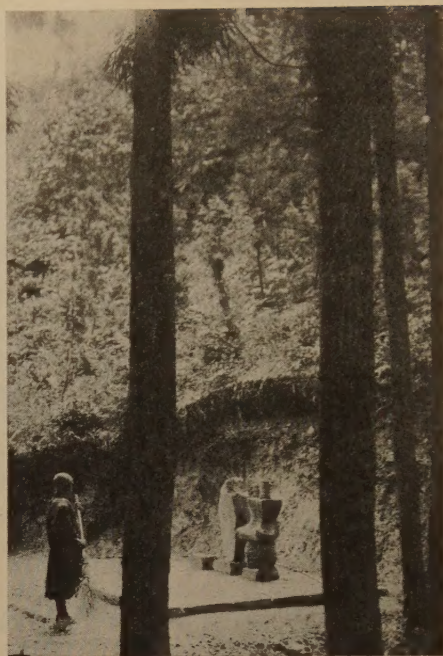
and are very bitter against Christianity—not only against Christianity, but all that is new, modern or western. To illustrate this, they will not use a modern lamp, keeping to the ancient oil with a wick, hanging over the side of the vessel containing the oil. When the new order of things began some years ago my relatives and many others banded themselves together, moving into a district, settling there, determined to have nothing to do with modernism. According to Japanese law, I had to be sent to school, and as long as I remained in the village school, we were not much enlightened in the new order of things; the teachers were of the same stamp as the villagers. When I graduated from the common school, I expressed a wish to enter the middle school in Yamagata city. My parents consented, after warning me to have nothing to do with new things and the Christians. By this time nearly 300 form a community with vows not to use or mix with others more than they can help. They are strict Buddhists and

are much under the rule of the priests. On my visits home I often used to talk of what I had learned, and of the wonderful inventions of the West. I also said I have heard something about Christianity. All this caused my people to fear lest I should fall away from the path they thought the only right one. After doing well at school for two years, my parents could not endure it any longer, and so I had to leave school, return home, and was put to farming, at which I worked until I had to become a soldier—three years ago.

"My soldier's life has been a varied one, and some months ago I was ill in the hospital. The nurse, a fellow-soldier belonging to the Red Cross Society, attended me and was most kind and gentle. I had much time to think and read, and wondered what the sign of the cross could mean. Some weeks ago I was visiting that nurse one Sunday morning and he told me he was going with his father to church."

The father was one of our converts, baptized last Easter, so the soldier came with his friend to the service. He tells me he is anxious to learn about the Christians' God and their religion. I find he has read a good deal of the New Testament. He tells me he fears returning home, which he must do in two months, when his time of service will expire. He is anxious to get a good start so that when he returns home he may remain faithful to his vow. He is to become a catechumen next Sunday. The experience of this man illustrates one of the common difficulties we who live in the interior have to contend with. One thing he told me, that he was struck with the reverence of our service, so different from what he had once or twice seen elsewhere. This we do in spite of no organ, which we much need.

My orphan children are all well, but as my friends drop off one by one in helping me I find it hard to feed so many. But then I think of the poor state I found them in three years ago, and thank God for the opportunity of



IN THE GROVE OF THE MANSHOJI TEMPLE
OF MT. CHITOSE, YAMAGATA

being able to teach them to know about God and Jesus Christ their Saviour.

I am convinced we shall never make much headway here until we have a mission house of our own. We are compelled to live where we are for want of finding a suitable house.

The outlook is good here, and we should not only build a mission house, but it is not too soon to think of a church.

MORE than 2,000 copies of the Church Missionary Calendar published by the Mission Study Class Alumnae of Philadelphia have been sold. The resulting profits are being used for the support of native clergy abroad. Those who wish to help a good enterprise and supply themselves with a convenient and instructive calendar may send orders to Mrs. J. N. Mitchell, 1505 Spruce Street, Philadelphia, Pa. The cost is 50 cents.

NEWS AND NOTES FROM THE WORLD FIELD

Bishop Brooke asks the officers at the Church Missions House to secure for him a woman missionary to be associated with Miss Harriet M. Bedell at the Indian Mission at Fay, Oklahoma. He says:

ANYBODY that comes to such work has to be willing and able to do almost anything in an emergency and to take some household cares habitually.

Further information can be obtained from the Secretary of the Woman's Auxiliary.



Bishop Wells summarizes the achievements of fifteen years:

WHEN I first came to Eastern Washington, I found only six communicants of the Church and nothing more in this whole district; no clergymen, no institutions. Now we have two thousand communicants, twenty clergymen with twenty-two lay-readers, ministering to sixty churches and missions. We have in successful operation three boarding and day-schools with twenty teachers and three hundred pupils; a hospital with fifty beds; a Church Home for Children, with room for twenty orphans; and a "Workingman's Inn," with a restaurant, reading-room, etc., and two hundred beds. The hospital, orphanage, inn, one school and six parishes are supported wholly by the field without help from the East. The fifty-four missions and two schools must have help from the East until they too develop into full self-support.



A harvest home festival at St. Luke's, Puerto de Tierra, Porto Rico, was made the occasion of an offering for Church extension. The Rev. E. H. Edson writes:

THE decorations were suitable Scripture sentences, samples of all fruits and vegetables grown on this island, and flowers. The "plan" of decorations was made by the people themselves and was dignified and unique. The congregation more than filled the

church, many being obliged to stand outside. A short time before I had organized a choir of men and women; they rendered the full choral service in a splendid manner. To the offering made at the service was added next day the money realized from the sale of the fruits and vegetables. The enclosed draft for \$35 was thus made possible. It is the desire of St. Luke's congregation that this money be used for missions at the discretion of the Board.



Bishop Brent, writing from Manila, on November 3d, about the typhoon which wrecked the Sagada Mission, says:

I ARRIVED [from the United States] on Sunday afternoon. News has just come from Sagada that in the typhoon of Sunday, October 11th, our saw-mill was wrecked, the Sagada church unroofed, the other mission buildings damaged, and the personal property of the missionaries ruined. The Stauntons were swept away by the wind, but not seriously hurt. Some thirty people in the district were killed. Our loss is almost irreparable and leaves us in a miserable plight. The damage to the saw-mill is estimated at \$2,500. I fear the loss to missionaries and other buildings will be as much again. At present I have only the bare facts. I am leaving for Sagada on Tuesday next and shall probably cable when I know accurately how matters stand. The wire is still down between here and Cervantes, so I cannot get into communication with our people.



An appreciative Chinese father sends this letter to Dr. Pott in answer to a request for help in enlarging St. John's University, Shanghai:

I HAVE great pleasure in reading your honorable letter, which came to me about two weeks ago, asking for help in the Mann's Memorial Hall Fund. In responding, I beg to enclose herewith



ST. LUKE'S CHURCH, PUERTA DE TIERRA, DECORATED FOR THE HARVEST HOME FESTIVAL

\$40 as my little subscription toward the accomplishment of this noble object. Last April I had contributed through my son's teacher, Mr. Y. T. Tsur, the sum of \$30 in the Alumni Expansion Fund. I take great interest in the expansion work of St. John's College, which I am glad to know has incorporated as a university. My two sons, Foh Nyven and Foh Zur, have received many advantages, and have made great progress in their education from studying in your university, and I have great hopes in seeing them one day graduate from your university, and may be in a position to render help to their *alma mater*.

I beg to tender you my best thanks for the kindness you have shown to my sons. I wish you every success in your work and hoping that I shall do more help in the future.

From St. John's Church, Lancaster, Pa., comes this Christmas message for the Board of Missions:

OUR Sunday-school voted at last session of the teachers' meeting to send a Christmas gift of \$25 to the Board of Missions. We always pay our

apportionment, but if we come short this ought to save the day! We hear you need it now! I enclose check from our treasurer.

Bishop Paddock writing about his experience during the first few months of his episcopate in Eastern Oregon says:

STRANGE as it may seem to some, my missionary experience in the tenelements of New York for nearly ten years taught me many lessons which help now to solve the problems of a sparsely settled population. For whether there be 250,000 or two and a half people to the square mile, human nature has much in common East or West, and temptation, sickness, sorrow, disappointment, need the Gospel to alleviate and strengthen. Everywhere man needs the Christ to inspire and save.

Speaking of one of the department councils, a Kentucky clergyman says:

THERE was not the remotest sign in the council of the old apologetic tone. The duty was clearly recognized and all the talk was as to how to get it better done.

THE SANCTUARY OF MISSIONS

THE CHRIST CHILD

Written in Wuchang, China.

UNDER the stars of an Eastern sky

The Lord's Christ Child was born.
On Roman, Jew and Samaritan, too,
Dawned brightly the Christmas morn.

To-day, in cities then all unknown,
And in lands then savage and wild,
From glorious altar and merry home,
Rise hymns to the same Christ Child.

For He who was born in that one glad night
Was born to redeem all days,
And David's son is Brother of all,
For all to love and to praise.

So, far in the strangeness of other homes
And of other tongues, we sing
Our Christmas hymns to the Lord of all,
The One same Saviour and King.

And under Thy sky, in Thy heathen lands,
We break Thy bread, dear Lord,
And drink Thy Cup; and Thou art here,
And art here, as there, adored.

For the Infinite Life, that could e'en be born
And inhabit our human clay,
Knows naught of the limits of clime and race
But flows forth here, and to-day.
—*L. B. Ridgely.*

THANKSGIVINGS

"We thank Thee"—

For the life and example of Sisters Beatrice and Albertina in their effort to help the girls and women of the Hawaiian Islands. Page 22.

For the call of another Epiphany to share in the work of making our Lord known to all nations.¹

For the many changes in China,

¹ "Consider the awful responsibility that is laid upon the redeemed, that they, and they alone, can be the ministers of redemption; and that if they will not minister that redemption to mankind, it will not be ministered by any other agency."—*Archbishop Temple.*

making the people more ready to hear the Gospel. Page 36.

For the good work of the Church Periodical Club in helping to make life brighter for many a worker in the Church's outposts. Page 54.

For the Christian generosity and brotherhood manifested in the erection of the Church at Hanch'uan. Page 50.

INTERCESSIONS

"That it may please Thee"—

To continue Thy favor to the Church in Brazil that it may steadily bring spiritual life and liberty, and to the people of the republic, to bless the effort to build a worthy church in Pelotas and to protect the workmen at their labors. Page 17.

To give abundant success to the recently appointed department secretaries as they begin their work to tell of the progress of Thy Kingdom, to arouse the indifferent and to organize the willing. Page 40.

To protect with love and care the Secretary of the Woman's Auxiliary as she journeys in the Philippines.

To bless with the assurance of Thy presence the workers in the interior of Alaska. Page 24.

To supply Yamagata with a suitable church. Page 11.

To make us more conscious of the spiritual need of people in our land, especially as evidenced by the life of the mining towns of southern Illinois. Page 31.

To inspire the whole body of the Church with a deeper spirit of evangelical zeal and purpose.²

AN EPIPHANY PETITION

ALMIGHTY and everlasting God, the Light of faithful souls, Who hast made this day to be hallowed for the inbringing of the first-fruits of Thine Elect among the Gentiles; fill the world, we beseech Thee, with Thy glory, and show Thyself in the full brightness of Thy Light to the peoples that are subject to Thee; through Jesus Christ our Lord. *Amen.*

² "The history of the Church shows conclusively that there is a vital connection between the spirituality of the Church and the origin and development of missionary movements."—*J. R. Mott.*

RECRUITS FOR THE MISSION STAFF IN DISTANT LANDS

Who Left this Country During the Year 1908

SHANGHAI

Rev. Robert E. Browning
Dr. Ellen C. Fullerton
Miss Ann R. Torrence

HANKOW

Rev. John C. Dean
Rev. Percy R. Stockman
Mr. E. P. Miller
Dr. Edward M. Merrins
Mrs. Merrins
Miss R. R. Halsey
Miss A. S. Tattershall
Miss Ethel J. Wheeler*

TOKYO

Rev. James H. Lloyd

CUBA

Rev. C. E. Snively
Mrs. Snively
Rev. Charles B. Ackley
Mrs. Ackley
Miss Elizabeth S. Attee
Miss M. D. Smith

MEXICO

Rev. Harry G. Limric
Mrs. Limric
Rev. Allan L. Burleson
Miss Mary W. Roper
Deaconess F. B. Affleck

HAITI

Rev. George E. Benedict

PORTO RICO

Rev. E. H. Edson
Mrs. Edson
Rev. A. S. Jukes
Mrs. Jukes
Miss L. R. Kennedy
Miss Ida McCullough

PHILIPPINES

Rev. Murray Bartlett
Mrs. Bartlett
Rev. Robb White, Jr.
Mrs. White
Rev. M. B. Marshall
Mrs. Marshall
Rev. F. C. Meredith
Rev. E. A. Sibley
Dr. Henry Winsor
Miss S. R. Atkinson
Miss Anna I. Henry
Miss Z. A. Freese
Miss Lizzie Whitcomb
Miss Frances C. Buffington

HONOLULU

Rev. Leopold Kroll
Mrs. Kroll

ALASKA

Rev. Robert E. Roe
Mrs. Roe
Rev. Charles W. Peabody
Dr. Grafton Burke
Mr. Charles W. Williams
Mrs. Williams
Miss Adda Knox
Miss Agnes M. Huntoon
Miss Anne E. Cady
Miss Margaret Wightman
Miss Margaret E. Wygant
Miss Henrietta Barlow

PANAMA CANAL ZONE

Rev. William H. Decker
Mrs. Decker

AFRICA

Miss Mabel A. Protheroe
Miss Emily deW. Seaman*

It is suggested that regular intercession be offered for these and all other representatives of the Church at home and abroad.

V He shall live, and unto him shall be given of the gold of Arabia:

R Prayer shall be made ever unto him, and daily shall he be praised.

ALMIGHTY God, who hast taught us in Thy Holy Word that Thou wilt honor the labors of Thy servants with large increase, we give Thee hearty thanks for the success and prosperity of the Church's Mission in distant lands. May it please Thee to continue Thy blessing upon all who work and witness for Thee. Guide them with Thy wisdom, strengthen them with Thy power, inspire them with Thy love. And grant that many in this Christian land may be led to pray more faithfully and to give more largely, that the knowledge of Thy truth may be more widely spread abroad, through Jesus Christ our Lord. *Amen.*

* Not under appointment.



THE CHURCH OF OUR SAVIOUR, RIO GRANDE DO SUL, WHERE THE BRAZILIAN CHURCH COUNCIL MET

THE BRAZILIAN CHURCH IN COUNCIL

BY THE RIGHT REVEREND LUCIEN LEE KINSOLVING, D.D.

THE tenth annual council of the Missionary District of Brazil met in the beautiful Church of the Saviour, Rio Grande do Sul on October 17th, 1908. The preacher was the Rev. J. Mozart de Mello; the bishop was celebrant, assisted by the Rev. W. M. M. Thomas, missionary in charge. Immediately after the Holy Eucharist, the council was called to order by the bishop and, after due organization, adjourned, as is customary, until Monday.

The Ordination of Deacons

On Sunday, October 18th, the ordination of six deacons was held. This was the largest accession on a single occasion to the ranks of the ministry in this mission. On two previous occasions it had been the bishop's privilege to ordain four priests, and once before to order four deacons, but never before as many as six. The candidates have all been trained in the Theological School here in Rio Grande for the past six years,

except Mr. Guido Zumbuhl, who came to us from England two years since. One of the candidates, Mr. Miguel da Cunha, like his brother before him, took his theological course at his own charges, rather an unusual occurrence, it is thought in the mission field, if not quite unique.

The ordination sermon was preached by the Rev. William Cabell Brown, D.D., now senior missionary in Rio de Janeiro. The preface to the Ordinal was read by the Rev. A. V. Cabral, of Trinity Church, Porto Alegre. Candidates Jose Severo da Silva and Miguel Bascellas da Cunha were presented by the Rev. John G. Meem, President of the Standing Committee, and dean of the Theological School. Candidates Jose Brazilieuse Leao and Guido Adolpho Zumbuhl were presented by the Rev. Professor Thomas, while Nemesio de Almeida and Ignacio de Oliveira Machado were presented by the Rev. Professor Mello.

Communicants to the number of 150 or more made their communion, per-



BISHOP KINSOLVING AND SOME OF THE AMERICAN AND BRAZILIAN CLERGY

2. The Rev. J. M. de Mello, the Council preacher, who offered for work among the Indians; 10. The Rev. Dr. Brown, the preacher at the ordination service; 12. The Rev. John G. Meem, the rector of Pelotas and architect of the new church; 13. The Rev. A. V. Cabral, the preacher at the laying of the corner-stone of the Pelotas church

vaded seemingly by a deep sense of their own fleshly kinship and spiritual fellowship with those who that day buckled on their armor.

To the bishop especially, the *Gloria in Excelsis* held a deep note of joy and thanksgiving, as he thought of how the two pioneer missionaries had grown by God's increase into twenty, all of whom were present except the Rev. Mr. Sergel, detained by his work in Rio de Janeiro. And lest this day of small things provoke a smile among those accustomed to larger numbers, let it be said, that with the possible exception of British Guiana, this was the largest gathering of clergy of the Anglican Communion ever held on the South American continent.

The Evening Services

On each evening during council, a service was held and a sermon was preached by one of the visiting clergy. The bishop and all the clergy, except one or two absent on committee or other necessary work, were unfailingly present, robed in the chancel. In a mission field it seems quite essential to give some idea of corporate strength, however small that strength may be. The sight of the Church's standard-bearers affords a sense of confidence and their uniting in worship a sense of unity. It is worthy of remark that the town of Rio Grande has perhaps never in its long history seen as many as nineteen clergy of any Church assembled here.

The congregations were large and reverent even on week-nights, filling the church comfortably (it has a seating capacity of about 400), while on Sunday evening nearly 100 remained standing throughout the service and Mr. Cabral's sermon of nearly an hour's length.

The Children's Service

Sunday afternoon the Church of the Saviour was filled with children and adults for the children's service, which is always a feature of the annual council. Sunday-school work in Rio Grande

has developed greatly during the past year under the Rev. Mr. Thomas. It has not only grown in numbers and more faithful attendance, but he has succeeded in imbuing God's little ones with the spirit of service and self-sacrifice, so that they make weekly offerings for missions of something gained by each one for work done or by self-denial. Their response to his leadership has been such that it may well inspire other missionaries who have not done so to follow Mr. Thomas's good example.

The classes with their banners marched to the processional hymn, and, after a brief service, listened to addresses by the Rev. Jose Severo da Silva, ordered deacon that forenoon; the Rev. Mr. Krischke, of Santa Maria, with three flourishing Sunday-schools under his charge, and the Rev. Dr. Brown, who told them of a Church family in New York City, where the children, who are many, have an intercession service each Sunday morning with their father and mother and offer their petitions for the missionaries they know on the Church's frontier line.

The Offer of a Brazilian Clergyman for the Indians

One of the most significant moments of the council was during the discussion of the all-important question of self-support and the necessity of larger gifts to the cause near and far. The Rev. J. Mozart de Mello, who is entirely supported by the Brazilian Church and has the chair of Hebrew in the Theological School, rose and said quite simply that he had long felt that deeper enthusiasm and richer blessings might be secured if something were done for the Indians in the northwestern part of our State, and that if the council so thought, he found himself and his wife quite willing to undertake such a work.

While the hour has not yet struck for initiating so distant and difficult an enterprise and while Mr. Mello possesses more of the requisites of the student than those of the pioneer amid a savage

people, we all felt that a seed thought had been sown in our hearts, which will bring forth fruit in God's own time. It is to be hoped that this young priest's vision of duty to the neglected aborigines of the "Neglected Continent" may one day lead the Anglican Communion to do something in their behalf.

A New Church at Pelotas

On October 21st the council went to Pelotas, two hours' journey by train, to lay the corner-stone of the church there. It was an ideal day of our Brazilian springtime. A number of the Rio Grande Church people also went.

At one o'clock the church site of the new building, perhaps the most desirable in the entire city, was crowded with Church folk and other spectators, among them the mayor, to witness the laying of the corner-stone, the side and rear walls of the new building having already grown to the height of six feet.

During the processional, the clergy, having robed in a shed at the rear of the church, moved to their appointed places. Those delegated to take part in the service were the clergy who had been candidates for Holy Orders from that parish, the Rev. Messrs. Miguel Barcellos da Cunha, João Baptista da Cunha and George Upton Krischke, and others who had been associated with the work there.

After the stone had been laid by the bishop, the official speaker for the occasion, the Rev. A. V. Cabral, ascended the improvised pulpit and gave an address of singular fitness and power, tracing the Church's historic line from Apostolic times, her message of renewal and her missionary enterprise. Both the Pelotas and Rio Grande dailies begged the manuscript, which filled two pages,

and the council ordered 3,000 copies for distribution.

No detail in the matter of arrangements was lacking, and all went off with military precision under the supervision of the Rev. Mr. Meem, master of ceremonies.

The new Church of the Redeemer is to be of Gothic type, with a commanding corner tower at the intersection of the side and front streets. It faces the main artery of the city, and will command the attention of all who enter the town from the port or the railway station. Its seating capacity will be about 300.

Mr. Meem is his own designer and architect, this being the second church he has planned in this mission field. His degree of Civil Engineer from the Virginia Military Institute at Lexington, Va., has thus been utilized in Church extension. It was while he was sub-professor at Lexington, twenty years or more ago, that young Meem was led to the ministry by a mission held there by the late Rev. Dr. E. Walpole Warren, then rector of St. James's Church, New York. Thus Dr. Warren's great work for the Master is being carried on in a distant land. Mr. Meem's comrades in the mission field feel, one and all, the deepest gratitude that he is soon to see the realization of his hopes for many years and that it is given him to erect a building for God which will be in the truest sense the product of his own consecrated brain and heart and personality. Part of the money for the building has been provided by the men of the Church in the United States through their Thank-offering of 1907. Generous gifts, too, have been made by the Pelotas congregation.

The council resolved to meet next October in Pelotas, when it is hoped that the new church will be ready for consecration.

THE MISSIONARY COUNCIL OF THE DEPARTMENT OF NEW ENGLAND

THE first council of the Diocese of New England, comprising Department One, was held in Trinity Church, Boston, December 2d and 3d. All the eight bishops were present, together with almost complete delegations of both clergy and laity from every diocese. After Bishop Niles, as senior bishop of the department, had called the council to order and opened the session with prayer, the Bishop of Massachusetts was elected temporary chairman and the Rev. Thomas F. Davies temporary secretary.

The work of the council was confined chiefly to the business of organizing and laying plans for future sessions. On Wednesday afternoon the council invited the Rev. Dr. Wilkins to address it on the plans for the gathering of the \$5,000,000 Clergy Pension Fund, and subsequently adopted a resolution expressing its conviction of the necessity of some adequate and permanent pension system.

Wednesday evening a public service was held in Trinity Church. Bishop Hall, speaking of the Church's work within the United States, confined his attention chiefly to the condition and needs of rural New England. After pointing out the steady outward drift of American people and the incoming tide of French Canadians and other aliens, he expressed the conviction that it would be wise for the Church to make larger use of laymen for the holding of missionary services in chapels and schoolhouses, and that in most cases it would be well if the rector of a local parish instead of giving an afternoon or evening, as well as a morning, service in the village church, should use either afternoon or evening, or both, to carry the Church to neighboring settlements. He was of the opinion that with all charity the Church must hold fast to those distinctive doctrines and practices with which she had been entrusted. Bishop McVickar, speaking of the

Church's work abroad, told how China and Japan are waking to new thoughts and life about religious matters, and how greatly our institutions, especially schools and colleges, need equipment and reinforcement. Mr. John W. Wood, speaking of "Reciprocity in Missions," pointed out how there was coming back to the Church every year financial, material and spiritual advantages as a result of its mission work at a distance.

Thursday morning began with a corporate celebration of the Holy Communion, after which the council held its concluding business session. A simple constitution, similar to that adopted in Departments Two and Five, was adopted, with only such changes as were made necessary by different local conditions. The name "Department of New England" was chosen. The officers elected to serve for the next three years were: President, Bishop Brewster, of Connecticut; Secretary, the Rev. Thomas F. Davies, of Western Massachusetts; Treasurer, the Hon. F. W. Rollins, of New Hampshire. Mr. Charles G. Sanders was elected the representative of the department at the meetings of the Board of Missions.

It was decided to postpone for the time being the election of a department secretary and a committee was appointed to take the matter under consideration and report to the next council. Meetings are to be held annually on the fourth Tuesday in October, except in the years when the General Convention is in session. At these meetings each diocese is to be represented, in addition to the bishop, by four clerical and four lay delegates.

Resolutions were adopted by the council as follows:

1. Requesting the Board of Missions, in its annual reports or otherwise, to give more detailed information concerning salaries of missionaries and officers.
2. Recommending to the attention of the diocesan and parochial authorities throughout New England the needs of

22 Beginning Work on the New St. Andrew's Priory School

the Christians of Oriental Churches and other foreigners living in New England, and appointing a committee to report at the next council upon what may be done, especially toward fostering closer relations with the Christians of Oriental Churches.

3. Expressing the conviction of the council that the subject of Christian education should be given permanent place in the council's programmes.

4. Expressing the conviction of the council that more systematic and careful efforts should be made to bring the call of the ministry to the attention of college students and young men generally.

A committee was appointed to arrange during the year for local conferences for the purpose of arousing greater zeal for missions at home and abroad.

The next meeting of the council is to be held in Hartford.



ONE OF THE OLD BUILDINGS AT ST. ANDREW'S PRIORY, SOON TO BE REPLACED

BEGINNING WORK ON THE NEW ST. ANDREW'S PRIORY SCHOOL, HONOLULU

BY BISHOP RESTARICK

AT eight o'clock on November 7th, 1908, there was a gathering of Church workers and children of the Cathedral schools in the Priory grounds. The occasion was the removal of the first shovelful of dirt in excavating for the foundations of the new school building. Sister Beatrice, who has just passed her seventy-ninth birthday, removed the first dirt, placing it in a wheelbarrow. She was followed

by Sister Albertina, Bishop Restarick, Miss Marsh, the teachers of the priory and then all the girls in order and lastly the boys of Iolani. The children all took great interest and will remember the day all their lives.

A short service, consisting of the Creed, the Lord's Prayer, a few Collects and the singing of a hymn was held before the removing of the dirt.



SISTERS BEATRICE AND ALBERTINA, PIONEERS IN
THE WORK OF GIVING HAWAIIAN GIRLS A
CHRISTIAN EDUCATION

Bishop Restarick says: "When these sisters first came they knelt down and scrubbed floors to show the chiefesses that work is honorable. They were the friends and confidantes of queens and princes. Does not their work deserve a building as a memorial?"

Sister Beatrice and Sister Albertina came from England in 1867. Dr. Pusey and Mr. Keble were greatly interested in their coming. St. Andrew's Priory was founded in that year. The Sisters have resided in the Islands continuously since they came and carried on the work uninterruptedly until 1902. They have never returned to England since they left and have only once left the islands for a trip to the Pacific Coast. Some years ago their society was in financial straits, and they were ordered home, as the work of the school was to be abandoned. The two Sisters wrote back that it was impossible to leave the girls, as many of them were orphans with no one else to care for them. They were allowed to remain on condition that they were to receive no financial aid from the society. From that time, they were as

individuals responsible for the financial conduct of the school. As soon as Bishop Restarick was consecrated, they wrote to him, requesting him to take the school, as they were unable to carry it on longer.

The bishop has signed the contract for the new buildings, to cost \$49,950. This, with the architect's fees, will make a total cost of \$53,000. Toward this he has on hand or pledged \$31,000, so that the amount required is \$22,000. The building is to be completed in 300 working days.

The Sisters, now retired, live in a cottage on the priory grounds. The work they have done for Hawaiian women is incalculable. They have been most helpful to the bishop by their influence, their counsel, and by the affection of the people for their work.



THE PELICAN CAUGHT IN THE ICE ON THE KOYUKUK RIVER SEPTEMBER 23D, 1908. DR. BURKE IS PROSPECTING,
BUT SEES NO WAY OUT

BY BOAT AND SLED TO THE KOYUKUK COUNTRY

BY THE REVEREND HUDSON STUCK, D.D.

THE maiden voyage of the *Pelican* had lasted rather more than a month when, on September 19th, we left the Yukon, and began the ascent of the Koyukuk. In that month we had journeyed from White Horse at the headwaters of the Yukon, about 1,500 miles east, stopping at all the missions on our way down the mighty river. At Tanana we had turned aside for the 200-mile trip up the swift-flowing Tanana River to Fairbanks, where a few days had been spent with old friends and fellow-workers and in making necessary repairs. Our passage from the Yukon to the Koyukuk meant that we were on the last and most difficult stage of our long trip to St. John's-in-the-Wilderness.

Within eight days I hoped to be at the mission, 450 miles away. It was later in the season—two weeks later—than I had intended, but I thought we still had plenty of time. But we hadn't. In any ordinary season we would have had, but this proved to be an extraordinary season. No one can ever count upon anything absolutely with regard to this climate. The Koyukuk River has been well known to white men for about ten years. But that is not long enough to include all the possible vagaries of any climate. It is true that ice had never been known to run at Bettles since there has been any Bettles before October 1st. This year we encountered running ice more than 200 miles below Bettles on September 23d. Diligent enquiry amongst the older natives finds an equally early freeze-up some twenty years ago.

On the night of September 23d we were about 325 miles up the Koyukuk River. At this point a lone white man had a camp and was building a cabin,

having poled himself and his winter outfit up from the mouth. On that night the thermometer went down to zero, and in the morning we were surrounded by a thin sheet of ice and the ice was running freely in the river. We started the engines and resumed our course up the river, taking the floating ice as we came to it, but a few minutes of such progress showed our bows and sides so scarred from the encounter that it was evident we should be cut to pieces if we went on. So we put back to our last night's berth and plated the planking of the boat with such packing case lumber and tin can metal as we could rummage on deck. By the advice of the white man to whom I have referred, we decided to wait for a change in the weather. He had never known any river in Alaska to close with the first run of ice. He looked for a mild spell and an open river for a week or two yet.

So we waited; and for five successive nights the thermometer went to zero. By that time the river was frozen completely across in our neighborhood and there was no shadow of doubt that the navigation of the Koyukuk was over for 1908. There was nothing to do but to get the boat out of the water, and make her snug for the winter; then pack our grub, tent, stove, bedding, etc., upon this white man's sled and pull it 125 miles over the ice to the mission. How glibly the boat-builders talked about the ease with which we could berth that boat on the bank! If anyone talks to me again about the ease with which a four-ton boat (the *Pelican* weighed nearer five tons with her tanks full of gasoline) can be berthed on a bank with nothing but wilderness equipment, I make a mental reservation about his information—or his veracity. There



HAULING THE *PELICAN* OUT OF THE WATER WITH A SPANISH WINDLASS

were great thirty-foot timbers to be cut and squared, and dragged down to the beach. There were many nine-foot rollers to be cut and carried. Each one meant felling a tree. There was the Spanish windlass to construct. There was frozen gravel to be dug level with a pick that the timbers of the "way" might lie snug. Oh! we did it; of course we did it—with our friendly white man's aid—but it was not my notion of an easy job. The actual hauling out with the Spanish windlass was hard enough, but the preparation was harder. We were not going to take any chances of casting that boat away; we were not going to leave her where the ice would rip her up in the spring. She cost too much money and too much effort—but all the same it was not any easy job.

Nor was that 125 mile *mush* over the "first ice" any pleasure jaunt. This was my first experience of travelling without dogs in the winter. I hope I may never have to do it again. I have had the rope over my shoulders before, to help the dogs along a bad trail, but that is very different from doing all the pulling yourself. Dr. Burke did not make a bad dog—until he hurt his knee. I should think that, if they could be trained to live on dry fish, a team of young doctors would do very well. The exasperating part of it was that I had planned to have three dogs along, had

bargained for them and agreed upon a price, and the night before we left Tanana had gone to receive them, but the man's wife made such a fearful rumpus at parting with them that he backed out and I had no time to hunt others.

I had never travelled over the "first ice" before either. My winter journeys have always waited until the trails were established, or, if there were no trails, until the ice was thick and the snow had fallen. If I had known just what was ahead of us I should have waited a little longer, I think, anxious on every score as I was to get to the mission. Some bends of the river were frozen completely across; some bends, where the current was swifter, were wide open, with just a narrow shelf of shore-ice to travel upon. In some places the floating ice had jammed and frozen into a confused jumble of upstanding edges and fragments as though a thousand mad bulls had been turned loose in a plate-glass warehouse. The sled had to be yanked through it all. Worse yet, in places the current set so swiftly against steep banks that no ice had formed at all, and a trail had to be cut anywhere from a quarter to half a mile through the brush and the forest to get to ice again. Worst of all, there were places where the sled with its 250 pounds of load had to be dragged for hundreds of yards over naked gravel

beds, where the united strength of the three of us—the doctor, Arthur Wright and myself—could only move it forward a few feet at a time.

I could tell about shell-ice, formed layer under layer, as the water dropped a little each night, and each night a fresh cake formed, through which men and sled would crash down—sometimes to the water below. I could tell about sheets of ice that swayed and bent and gave water all around as we rushed the load across, with the deep channel underneath. I could tell how one night when the thermometer fell to 30 degrees below zero and we thought that our ice troubles were ended, in reality there was trouble of the worst kind all next day, because the cold had closed the river in places that had been open and the new ice had acted as a dam and had made the water overflow the frozen bends. Always it was necessary for one of us to go ahead with an axe sounding the ice. If one blow brought water it was very risky; if two blows brought water it was utterly unsafe; if three blows brought no water we felt our anxiety lessened and made what speed

we could. But we travelled over many miles where water followed two blows, and again and again we were on new ice that yielded water with every chop. It was either that, or unload the sled and pack the contents by repeated journeys over a mountain. Many times we were wet all day; many times we were on the point of losing everything. But, thank God, we won through and reached the mission with no serious loss or serious injury.

Half way from the boat to the mission we met an Indian and a dog. He was a mission Indian and I pressed him and his dog into service. It was a fortunate encounter. Dr. Burke had fallen on a jagged point of ice and had injured his knee so that he was in constant pain and of little use, and Arthur was troubled with rheumatism in his legs. I was the only sound member of the party, and my shoulders were raw with the rope and my feet miserably tender with these wretched crampons (or ice-creepers, as they are called here), without which it is not possible to do much hauling on ice. The one dog was a great help. It is astonishing what



THE PELICAN IN WINTER QUARTERS



ARCHDEACON STUCK AND DR. BURKE TRAVELLING OVERLAND WITHOUT DOGS 125 MILES TO ST. JOHN'S-IN-THE-WILDERNESS
There were places where the sled with its 250 pounds of load had to be dragged for hundreds of yards over naked gravel



A CLASS OF KOBUK ESKIMOS INSTRUCTED BY DEACONESS CARTER AND MISS HEINTZ
AND BAPTIZED BY ARCHDEACON STUCK OCTOBER 25TH, 1908.

even one of these eager, willing little creatures can do in the way of pulling. And the Indian—"One-eyed William"—was good and faithful.

It was ten days after we left the boat when we reached the mission. It is quite unnecessary for me to dilate upon our joy in getting there, or upon the warmth of the welcome that greeted our unexpected arrival. For Miss Carter and Miss Heintz had quite given us up and supposed that we had decided to "freeze in" at Tanana and come across country behind the mail-man on his first trip.

I am stronger than ever in my belief that this isolated mission on the Koyukuk is one of the most hopeful, as it is decidedly one of the most interesting, of all our enterprises in Alaska. I find a fine feeling amongst the natives, and, what is unusual, nothing but kind words from such white men as have visited the place.

This is the only mission in Alaska that serves two distinct races—the Indian and the Eskimo—and while it must be evident at once that this adds greatly to the difficulties, by presenting two strange tongues to the workers, and complicating every attempt at joint wor-

ship, yet it adds greatly to the interest also, by presenting two sets of native customs and the idiosyncrasies of two diverse peoples. The Koyukuks, who are the aborigines, are of the same great family as all the Indians of the interior of Alaska: the Kobuks, who are intruders, are Eskimos from the Arctic coast and the Arctic coast rivers, particularly the Kobuk River, on which they lived before crossing the divide and coming down the Alatna to the more attractive country of the Koyukuk. Before the coming of the white man—for all the ages that vague tradition deals with—there had been undying hostility between these races. Each had lived in fear of the other, wherever their remote boundaries reached. Since the white man's advent, and the cessation of all native warfare, the Kobuks have come over in numbers, and this mission of St. John's-in-the-Wilderness is situated at the mouth of the Alatna, which is the highway to Kotzebue Sound and the Arctic. Since the building of the mission there has sprung up quite a Kobuk village about a mile below the mission, on the other side of the river; while the Koyukuk village is building on the mission side, a little above.

There is no inter-marriage amongst these peoples, and it would not be right to say that there is no jealousy between them. But they live amicably and happily, and unite in allegiance to Miss Carter and Miss Heintz.

I said it was one of the most hopeful missions in Alaska and that is due largely to its isolation. These people are not brought as much into contact with the dissolute white man as are the natives of the Yukon. And there is practically no whiskey here at all. Miss Carter says that with the exception of one or two occasions last summer when some small quantities were procured from men on the steamboats, as she thinks, there has been no whiskey amongst these natives since she has been here. Think what that means!

On the second Sunday after my arrival, after a week spent in preparation, I baptized eighteen Kobuks, thirteen of whom were adults, at their earnest request. I held off awhile, and insisted that each one should come to me personally, and I took pains that each one knew what he was doing and had some sort of conception of the responsibilities he was assuming. Miss Carter agrees

with me that it will require a long training before these people are really sufficiently grounded in faith and character to proceed with edification to the Lord's Table.

Dr. Burke has been of great use and comfort all along the journey, and is tireless in his labors for these people. Yesterday he took the dogs and the sled and went down to Arctic City, the native village twelve miles below, to lance some great boils on a woman's face and neck that had kept her from sleep for three nights. The day before he was busy all the afternoon reducing a dreadful inguinal hernia in a child of less than a year old, the result of falling from its mother's back when at the hunting camp last spring. He hopes that the careful strapping up with adhesive plaster will bring about a cure by giving the abdominal muscles a chance to grow together; if not, the radical operation will have to be done later—for the child is too young yet. His own injured knee is still giving him great trouble, but Miss Carter has so baked and boiled and bound and banged it that it is much better and will wear off.



DR. BURKE'S FIRST NATIVE PATIENT, AN OLD WOMAN WITH INGROWING EYELASHES



A TYPICAL MINING TOWN IN SOUTHERN ILLINOIS

WITH THE MINERS OF SOUTHERN ILLINOIS

BY THE RIGHT REVEREND EDWARD W. OSBORNE, D.D.

“IT’S all in a day’s work” can be stretched pretty far to include a great diversity of happenings in the course of twenty-four hours, but we need some other phrase to describe at least some days in the life of the Bishop of Springfield. Indeed, the tale is so strange and romantic in parts that we had almost introduced it with a good, old-fashioned “Once upon a time.”

On Monday, October 5th, Bishop Osborne writes in his journal: “The next eight days will be spent with Mr. Purce, the priest-missionary, in the south going over new work with him.” Let us go with them in review at least. We shall need to wear old clothes, for we are going into roughish country, deep down into coal mines, and along very dusty roads.

October 5th. “We left St. Louis at 7:45 A.M. and soon reached Winkle. The whole place (consisting of a mine, a store, about forty houses, a miners’

hotel and a little Baptist church) belongs to Mr. Winkle. Except for one uniform row, the houses look as if they had been dropped from a balloon among the trees and in the tall grass. After visiting the mine and the school we got ready for the service. We were delighted to find a congregation of 120, fully fifty being men and boys from the mine. As the whole population of the camp is under 400, the congregation was grand. They all behaved beautifully and listened well.”

October 6th. “At 6 A.M. we had a celebration of the Holy Communion in the house of an English miner, himself, his wife and her mother and the station agent receiving; the women with grateful tears, it being their first opportunity of Communion for four years.

“The hotel people, good Baptists, were very good to us, refusing all payment for beds or meals. The children were bright and the people cheerful, but I could not but be oppressed with the

dusty dreariness of the place. What must it be in the winter—seventeen miles from anywhere, 400 people out on the plains, and no amusement, nothing to do but mine coal and exist!

"We moved on to Tilden, a larger place of some 2,000 people, with three mines and some stores. Finding a place for service is a difficulty. Here there is only one hall. A Democratic rally had secured this 'if it should be wet.' If fine, they were to meet under the trees. About 6 P.M. rain threatened, and they claimed the hall. However, the Methodist minister lent us his church, coming himself with a friend and helping in the singing. Here I confirmed three daughters of an English miner. He was very grateful for their confirmation."

October 7th. "In the morning we found that no passenger trains could run because of a coal train wreck some miles north. After we had waited two hours, an engine with a freight caboose came up and conveyed us to Coulterville. The delay gave Mr. Purce time to take preliminary steps for establishing a reading room at the Miners' Hall, and me time to talk with several about Christ.

"About 2:30 P.M. the belated train took us on to Christopher, the junction for Ziegler. From thence we travelled in another caboose to the town itself. It was with great interest and pleasure that I waded through oceans of dust in the gratification of a long desire to see this well-known place. There is no other quite like it.

"The stockade surrounds the mine and the Gatling gun and searchlight are still in their places above the mine shaft where they were placed at the time of the strike. A guard comes forward to know our business, but the smiling and familiar face of Mr. Purce is a sufficient pass.

"There are but two Church families here. Calling on these and inquiring at the boarding-house we learn that there is no bed to be had anywhere, and the prospect is of a late night drive six miles through the dust to Christopher.

"Waiting for what might turn up, we went to the mine and were allowed within the stockade. Here Mr. Gordon, the courteous manager, showed us everything. We wandered through machine shops and great stores filled with all manner of supplies.

"But the pride of all was the wash house. I know of no other in southern Illinois. Here every miner has a locker for his clothes, hot and cold baths and showers, so that every man can go home to lodging or family fresh and clean. What must this mean to wife and children!

"When Mr. Gordon heard that we were bedless he, with wonderful kindness, took us to his own house, his wife and children receiving us as if we were old friends. They are not of the Church, but they came with us to our service.

"Of the service there is not much to tell. There is no church of any kind in Ziegler and very, very little interest in religion. A hall is to be built which may be used for services. Meanwhile, we use the schoolroom. It is a bright room and well lighted. A moving-picture show has been going on for the week, but was suspended for the night when it was known we were coming. There were only fourteen at service, of whom but two are of the Church."

October 8th. "Breakfast at 5:30. At 6 we were off on our drive of six miles to the station. Herrin, our first stop, is only about eleven years old, yet it has a population of over 10,000.

"Here Mr. Purce has established a Sunday night service in a small hall, where a young English miner reads the Evening Prayer with about fifteen present. There are a great many English miners here, several families being from Durham. All these are keen for the help of the Church and think they could put up a building if only a site could be had. Already the price of land is very high.

"We were allowed to use the Presbyterian meeting house, in which we had a congregation of fifty, fully half being miners, and almost every one present a

member of the Church. A mother and son were glad to be confirmed with two others, one our Sunday reader. Mr. Purce will return here shortly on a Sunday and give our twenty-two communicants the Blessed Sacrament.

"We spent some time in the afternoon

"Soon after starting, the train stopped at a small platform with no station and no town in sight. A few minutes' walk brought us to the D. and K. mine, a long street of some thirty cottages, a store and a mine. About a furlong east is another mine with its vil-



SOME OF THE ILLINOIS MEN, A LARGE PART OF WHOSE LIFE IS SPENT UNDER GROUND

in looking over possible sites for a church, the question of the best locality being a difficult one even if we had money to build."

October 9th. "Having to wait until 10:40 for a train, I went to the High School and told the young people of schools in other lands—Burmah, India and Africa—to their apparent delight. There were but few boys present, for the mines call them to early labor.

lage, called Culpville. A little further east another similar camp. In these places there is no club, reading-room or recreation, nothing to relieve the loneliness and monotony of a life of labor. We had a friendly reception from all, and many were glad to have talks with us.

"I could not find the population of the three camps, but it was probably 1,200. No religious service has ever been held

except by Mr. Purce. We made some calls, and found in one house seven children, in another five, all unbaptized.

"In the schools were about eighty children; the mistress, who knew me, got the master to invite me to speak, and I went up in the afternoon for an hour. The children were glad to see us, and very friendly. One child has a Prayer Book, and on my asking her if she used it, I received a most prompt and decided answer: 'You betcher.'

"In the evening we had a crowded room, all wanting to hear. Many children came with women whose faces were hard with toil and care, yet listening with pathetic earnestness for words to help them in their life. About a third were men.

"It was not until nine o'clock that we found ourselves at the siding waiting for our train, there being no sleeping places for us in the camp. At 9:30 the train came, and to our dismay sped by without stopping to take us up. Three and a half miles from bed and no way of getting there but by walking! It was a most perfect night, with a glorious moon, and, though the railway track was rough walking, we enjoyed it. At eleven we reached our destination safely, and were soon asleep."

October 10th. "We awoke refreshed and strong, and made an early start, going through Carbondale to Parker City. There we must wait four and a half hours. The population of the 'city' is about fifty. The only objects of interest are the trees, some chickens and a wife cutting her husband's hair on the doorstep. Somewhere off in the woods is a little Methodist chapel.

"After dinner, before going on, I had three hours to catch up with writing. It is not always easy to find time or place for this on such a trip, and often letters go astray. About 7 P.M. we reached Harrisburg.

"The town is bright and clean and prosperous, and people look well and happy. Those who are not miners minister to the miners' wants, so the whole

place may be said to live on coal. In the evening I went to visit the Men's Club."

October 11th. "Seventeenth Sunday after Trinity. This morning we have use of the Star Theatre, a moving-picture place. Here the good women hold a Sunday-school with about thirty children. They sing sweetly and are very pleased with some picture cards I brought. As they finish our congregation is coming in.

"It is a queer place, not over clean, and decorated with various signs and 'ads.' But no one noticed these things. There were about forty present and eight received the Holy Communion, all remaining through the service. Some came from Eldorado, several miles away. Just before service, I spoke to an elderly man of rough appearance, being glad to see him there. He was not sure he would stay; he liked to go where there was good; he was always ready to preach when wanted; a good heart was the chief thing; the Salvation Army had asked him to preach this morning and he thought he would go there, which, after a time, he did. We ought to be able to use such men. If, like Apollos, they could be 'instructed in the way of God more perfectly,' they might make excellent evangelists. How are we ever going to help this part of the diocese without such?

"In the afternoon we went off for a long dusty drive to visit an outlying camp, where seven English-speaking families live among 1,200 Poles and Literisch, *i.e.*, Lithuanians. The undertaker drove us out behind a pair of shining black horses, and after we had seen our people he took us to the village store, and treated us to malt cream, which we drank from the bottles, sitting on boxes, with smiling men around, to whom we could not talk. It was like being in a far-off village somewhere in Europe.

"Our evening service at Harrisburg was very different from the morning. The good Presbyterian minister hearing that the bishop was coming and that

there would be confirmations, and feeling that the Star Theatre was not a very appropriate or dignified place, offered his church. He suspended his own service and came himself to ours, with most of his congregation. The choir also came, and had actually taken pains to learn the *Magnificat* and *Nunc Dimittis* that we might have the service as we wished. They sang most sweetly, the organ being played by a teacher in the High School, whom I confirmed when she was a student at the State University. We had a crowded congregation, many standing. I have had no more reverent congregation anywhere. The good minister, who was most sympathetic in every way, expressed himself as much impressed with the confirmation. The people want a church badly. Next month I hope to get back to Harrisburg and even go further

afield. All I have seen is a great call to us to extend God's Church.

"Of course, where our people are only from one to six in number we cannot do more than offer an occasional visit. But there are camps and camps here, where there are numbers of white and English-speaking people to whom God is only a name, and His love and law unknown. God help them!"

October 12th. "Leaving Harrisburg at 8:45, I reached Paris at 3:55, a distance of 154 miles. On this journey I passed but one place where we have a church. Three hours' wait at Paris and then thirty-eight miles to Mattoon, which I reached at 7 P.M., in good time for a service at 7:30, where I confirmed seven."

October 13th. "Ninety-nine miles home."



KARL W. HIERSEMAN IN LEIPZIG, Königstrasse 3.
BUCHHÄNDLER UND ANTIQUAR.

*The President
The University*

Wu-Chang
(China)

A few weeks ago the envelope reproduced in the illustration was delivered to the Rev. James Jackson, rector of Boone College, Wuchang. It is certainly gratifying to know that in Wuchang, a city of many universities, Boone is considered the university, and that the letter with its inclusive address was delivered at once to Mr. Jackson



CHINESE SOLDIERS OF THE NEW ARMY DRILLING AT WUCHANG

CHINA AFTER A LONG ABSENCE

BY EDWARD M. MERRINS, M.D.

“CAN a nation be born again when it is old?” one asks with wonder when confronted by the great and surprising changes which have transformed China during the past few years. Here is a nation, intensely proud of its ancient history and civilization, with such reverence for the past that for long centuries its laws, manners and customs have been rigidly moulded by it, an empire the most stable and lasting the world has ever seen, and hitherto the most unprogressive. Is it possible that a sudden and radical alteration of the national character can occur to such an extent as virtually to constitute a new birth? Whatever be the answer to this question, there is no gainsaying the obvious fact that China is very different from what it was a decade ago.

For example, contrast the present and the former systems of education. “I am not one who was born in the possession of knowledge; I am one who is fond of antiquity and earnest in seeking it there.” This was a saying of Confucius, who, be it remembered, lived in the sixth century B.C. During all the centuries since his day, the Chinese have been satisfied intellectually by little else than what he taught them, and the commentaries thereon. This narrow system of education has now been swept aside, and Western learning, in all its branches and most recent development, is taught in the government schools throughout the land.

Among other innovations the weak, undisciplined army has been reorganized and equipped with modern weapons; railroads and telegraphs connect the various parts of the empire; electric lights, telephones, trolleys, etc., are being introduced into the large cities. Everywhere is seen the assimilation of Chinese to Western civilization.

Whither is all this leading? Does the renaissance mean that China is not far

from the Kingdom of God? Certainly the common people are more open to the teachings of Christianity than formerly, and the native churches are so strong as to be moving rapidly toward self-support and self-government. Yet, in the minds of many, it is doubtful if the nation as a whole has any strong leaning toward Christianity. Perhaps foreign nations have not made it very attractive. At any rate, the general desire seems to be to make China strong and respected, perhaps feared.

In Shanghai I heard an interesting address on this very subject at the annual meeting of the Missionary Association. The speaker pointed out that a twentieth century civilization was being precipitated upon a first century people, and while the Chinese, at present, were sitting with docility at the feet of their foreign teachers, no one could predict what their future relations would be. The cry was “China for the Chinese.” Hence in the native newspapers the topics most discussed were measures for promoting the strength and unity of the empire under some form of constitutional government; the creation and development of national industries; the eradication of such widespread and obnoxious practices as opium-smoking among the men and foot-binding among the women; the fostering of the military spirit, notwithstanding its antagonism to the *ethos* of Confucianism. In conclusion he urged the great importance, as well for the peace and progress of the world as for the welfare of China, of leavening this changing civilization with Christian ideals, whether the Chinese mean in the future to work out their salvation by themselves or continue to be guided by their foreign teachers.

It follows that, at this critical juncture, all forms of missionary work, evangelistic, educational and medical, should be vigorously pushed, and the



THE NANKING EXAMINATION HALL

The low-roofed buildings in the foreground contained the examination cells, each a few feet square, in one of which, under the former system of examination, each aspirant for a degree was locked without food or water until the completion of the examination.

Thirty thousand students could be examined at one time in the stalls of this great hall. The doing away with this system marks one of the greatest educational advances China has ever made.

(From *The Educational Conquest of the Far East*. Copyright, F. H. Revell Co.)

necessity of carefully trained men capable of becoming leaders in this transitional period, who shall lead their people wisely from the old to the new, must also be borne in mind. On the first day I entered Wuchang, I noticed a shop-sign with the inscription in English: "Foreign machine of weaning and spinning." Of course "weaning" is a mistake for "weaving." But weaning and spinning is no bad description of the foreigner's work. It must be constructive, yet necessarily there must be judicious weaning from all that is weak and false in the systems which have nurtured the nation in the past. Most of the weaning and spinning, however, must eventually be done by the Chinese themselves, and so, as we have already said, there is need of men whose training is above the average.

It is the policy of our mission to work on all these lines, with what measure of success, its marvellous growth bears witness. When I left China a few years ago, in what is now the District of Hankow, the number of our foreign missionaries could be counted easily on the fingers of two hands; now there are about forty, and churches, hospitals and schools have proportionately increased. In Anking one of the finest hospitals in China, if not the finest, has been built and opened and the church there has grown rapidly. In Wuhu, Kiukiang, Shasi and Changsha in the Province of Hunan, there are now strong native churches, where formerly we had no work at all and Hunan was a closed province. In Hankow, both in the native city and in the foreign concession, the work has grown by leaps and bounds, and its different forms are too numerous to mention. The same may be said of Ichang, where even the beggar boys are taken under the wing of the Church.

In Wuchang, Boone College is the largest educational institution in the centre of China and is rapidly outgrowing its present accommodations. The hospitals for men and women are doing a very large and important work. In

the Divinity-school a number of first class youths are being exceptionally well trained for the ministry. St. Hilda's School for girls has its full number of pupils and is becoming self-supporting.

One of the most encouraging features, both in Hankow and Wuchang, is the evangelistic and educational movement among women and girls of the higher classes, either started or supported by themselves. In short, the work is expanding in all directions. At one time our missionaries were so few, and the opposition or inertia of the people so serious, it required the faith which removes mountains to expect great and immediate results. Now, while doubtless many hopes to a greater or lesser extent have been realized, everyone, from the beloved bishop downward, is enthusiastically pressing forward, believing that under the blessing of God still greater results will be seen in the near future. Before reaching China, I was told many surprises awaited me. Like the Queen of Sheba, I hardly believed the words, until I came and mine own eyes had seen the changes, and behold, the half was not told me!

THE 1909 CHILDREN'S NUMBER

MANY people have been asking whether there is to be another Children's Number of THE SPIRIT OF MISSIONS. It is a pleasure to say that there will be and that it will take the place of the regular issue in February. There is every reason to believe that it will reach the high standard of previous numbers. It will be sold to Sunday-schools in quantities in accordance with the usual arrangements. To regular readers of THE SPIRIT OF MISSIONS this special number is offered at the rate of three copies for twenty-five cents. They may be sent to different addresses if desired. It would be well to order copies at once. Address The Children's Number, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.



THE REV. JOHN HENRY HOPKINS, D.D.

THE REVEREND JOHN HENRY HOPKINS, D.D.

BY JOHN W. WOOD

THE Rev. John Henry Hopkins, D.D., comes from a distinguished Church family. His grandfather, also a John Henry Hopkins, was the first Bishop of Vermont. Dr. Hopkins is himself a native of that state. He prepared for college at the Vermont Episcopal Institute and was graduated at the University of Vermont in 1883. Almost all his life since his college days has been spent in the West. Immediately after completing his college course he went to San Francisco and was engaged in business for four years. Returning to New York he entered the General Theological Seminary in 1887, and during his course there worked in Calvary parish under the late Bishop Satterlee. His duties were varied, including service at Calvary Chapel, the Galilee Rescue Mission, and one winter at the

organ of Calvary Church, for Dr. Hopkins is an accomplished organist.

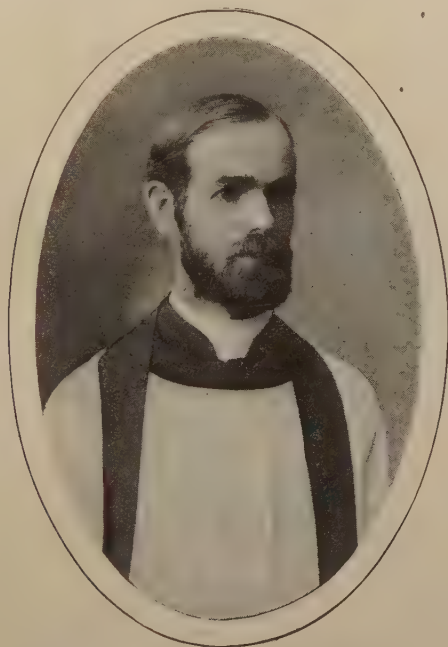
Immediately after his ordination to the priesthood by the late Bishop Potter of New York in 1891, he went to St. James's, Chicago, as senior curate. Two years later he became the rector of Trinity Church, Atchison, Kan., and in 1895 was called to Christ Church, St. Joseph, Mo. Here he remained for four years, until April, 1899, when he succeeded Bishop Morrison, of Iowa, as rector of the Church of the Epiphany, Chicago.

During the past nine years Dr. Hopkins has done work second to none in the metropolis of the West in leading one of its largest congregations in a section of the city where there are few people of wealth, in all kinds of good works. His energy and devotion have been recognized by the diocese by his

election as deputy to the last General Convention and by his appointment as a member of the diocesan Board of Missions. He is known throughout the central west as an earnest advocate of, and a forcible speaker upon Church Extension. In many ways he has manifested his sympathy with, and given his co-operation to movements for, social righteousness and betterment. Throughout his ministry he has been active in organizing and directing the work of laymen, and is known to many members of the Brotherhood of St. Andrew as a trusted leader. During Dr. Hop-

kins's rectorship the Church of the Epiphany has been taking a larger share in the Church's general work, at home and abroad. For several years the congregation has given an amount sufficient to support one of the clergy to the District of Hankow, besides making regular offerings for mission work at home.

When the Missionary Council of Department Five came to elect a secretary, only one name was mentioned and that was the name of Dr. Hopkins. He enters upon his work February 1st, when he begins a month's itinerary in the Diocese of Ohio.



THE REV. THOMAS J. GARLAND

THE REVEREND THOMAS J. GARLAND

BY BISHOP WHITAKER

DEPARTMENT THREE, including the states of Pennsylvania, Delaware, Maryland, Virginia, West Virginia and North Carolina, has chosen the Rev. Thomas J. Garland as department

secretary. Mr. Garland was born in Ireland. After graduating in a Church school he came, when a lad, to Pittsburgh, Penn., and entering on a business career exhibited so great administrative ability that he was appointed as-

sistant manager in one of the largest iron and steel works.

Deciding to study for the ministry, he entered St. Bees College, England, graduating with honor in 1891, taking the same year a first Class in P. T. E., and later his B.D. degree in course in the Philadelphia Divinity-school. He was ordained deacon and priest by Bishop Whitehead in 1891 and 1892 respectively, during which time he served as assistant at St. Peter's Church, Pittsburg. His first parish was Trinity, Coatesville, where a beautiful church

was built under his direction. From there he went to Lorain, O., to build up a mission started in that city. Coming back to Pennsylvania he organized the new parish of St. Paul's in Bristol, where he developed its resources and made it self-supporting.

During the latter years of his rectorship at Bristol, he was assistant editor of *The Church Standard*, resigning this position to accept the office of secretary to the Bishop of Pennsylvania; of the Diocese of Pennsylvania, and of the Philadelphia Divinity-school.



THE REV. CHARLES C. ROLLIT

THE REVEREND CHARLES C. ROLLIT

BY BISHOP EDSALL

THE Rev. Charles C. Rollit, who was elected by the Council of the Sixth Department to be Department Secretary, was born in Canada. In 1866 his father, the Rev. Charles Rollit, moved with his family to Minnesota and was for twenty years one of the most active and self-sacrificing missionaries on Bishop Whipple's staff of pioneer clergy. Thus

the son, riding over the prairies and stopping at farmhouses and little mission stations with his father, was given an early insight into the needs of missionary life. He was educated in the schools of Minnesota, graduating from the State University with the degree of Bachelor of Arts. After some years of practical business experience he attended Seabury Divinity-school for three

years, graduating with the degree of B.D. in 1889. His first charge was as rector of St. James's Church, Fergus Falls, Minn.

In 1895 he was called to become rector of Christ Church, Red Wing, a parish founded fifty years ago by the Rev. Dr. Edward Randolph Welles, later Bishop of Wisconsin. Here for fourteen years Mr. Rollit has successfully administered this parish, besides giving missionary oversight to the surrounding country. The completion of the stone tower, the building of the Foot Memorial Chapel, the improvement of the rectory, decoration and completion of the church, and the accumulation of \$3,000 toward a future parish house are among the material accomplishments of his rectorship, while he leaves the parish entirely free of debt. But even better than the material achievements is the record of spiritual and aggressive missionary work. He early insisted on the devotion of the entire Easter offering for missions, a method which was continued until the adoption of the apportionment plan. Since then the apportionment for general missions upon the parish has each year been paid in full, while the same has been true of the apportionment for diocesan missions and of all other contributions to extra-parochial objects. He has been especially successful in reaching and drawing into the Church the poor and the unattached people of his community, appealing with peculiar force to men. Classes averaging twenty-eight in membership have been presented for confirmation each year for fourteen years, so that the parish, instead of diminishing with the death and removal of old-time parishioners, has been built up to a present membership of 464, of whom two-thirds are regular communicants.

At the Indian reservation on Prairie Island a chapel has been built, which is now in use by both an Indian and a white congregation. In this, as in several other surrounding chapels and school-houses, Mr. Rollit has been as-

sisted by lay-readers from the ranks of the Brotherhood of St. Andrew. Mr. Rollit has been a delegate to the General Convention continuously since 1898, a member of the Diocesan Board of Missions, and a considerable portion of the time has served either as rural dean or as archdeacon. With his powerful physique, his thorough knowledge of western missionary conditions, his faculty for reaching men, and his unusual forcefulness as a speaker, we cannot but feel that the men of the Sixth Department have chosen wisely in selecting from their number Mr. Rollit as their Department Secretary.



DECORATING A MISSIONARY

THE Japanese Government has conferred upon the Rev. John H. De Forest D.D., the decoration of the Order of the Rising Sun. This honor is conferred as a recognition of Dr. De Forest's valuable services in interpreting Japan and the Japanese to the people of the United States.



SIX DAYS BY MULEBACK

Bishop Aves, writing from Chihuahua, Mexico, where he is making a visitation, says:

I HAVE just baptized a white child, aged three and a half months, that was brought from a mining camp in Sonora, a journey of six days by muleback through the mountains. The Indian girl who carried the little chap all the way brought him to the font. Until some measuring difficulty intervenes, we can hardly know the personal meaning of the words we sing: "I love Thy Kingdom, Lord." May the little pilgrim "lead the rest of his life according to this beginning!"



"OUR LUMBER WAGOMOBILE STARTED FOR RED HAIL"

A WEEK ON THE CANNON BALL RESERVATION

BY "PRIEST 'AMAKPIASKA'"

WE were to have left Mandan early on Monday morning, but the blacksmith had to "go on a spree," and did not have the chimney braces ready, so it was after noon before a substitute had done the work. The delay gave us an opportunity to meet Lay-reader Upson and Mrs. Norcross, who had driven sixty miles for the privilege of a Sunday morning service. Our lumber "wagomobile" started at 1:30, packed with various material for the Red Hail Church, some provisions, personal baggage, and topped off by William Cross, the Indian lay-reader, and his wife, George Seewalker, son of another lay-reader, *Káktoa* (genial), otherwise the Rev. Dr. Beede, and *Amák-pia-ska* as he became known when his Oneida name "Doloyathe" (Clear Sky) was rendered into Sioux. It was a fine ride of thirty-five miles through a country full of instances of rapid evolution—three years from a mud shanty or log cabin to a substantial frame house.

Being practically on the eastern

meridian of "Mountain Time," it was dusk when we crossed the Cannon Ball from "white man's Dacotah" to "Red Man's Dacotah." Lay-reader Pigeon of Fargo (in Sioux *Wá-kí-a-la*) was glad to welcome us and hear a white tongue and eat white bread. The drive gave a fine appetite and sleep was so sound that we failed to hear the wolves howling near by.

There are some china dishes, a bedstead and bedding, which the women have provided for the use of the missionary, and which journey about with him when he is to make anything of a stay here or there. *Káktoa* of course had the bed, *Amákpiasha* a capital shakedown on the floor, and *Wá-kí-a-la*, very unpigeonlike, rolled his blanket on the church floor amid the shavings and lumber. The log house is the castle of *Wa-sú-la-tu-sa* (Red Hail), but of course he lives in his tent all the warm weather. William and his family had the *tipi*, which left a veritable clergy house. *Wasúlatusa* had to be up to awake the birds. He was given that



THE NEW ST. GABRIEL'S TIPI WAKAN, A MONUMENT
TO THE STEADFAST CHRISTIAN EARNESTNESS
OF CHIEF RED HAIL

name because he was born during the meteoric shower of the early thirties "when the stars were falling, so his mother called him Red Hail." The rest of us rose seasonably, and after a dip in the Cannon Ball and some breakfast, set about carpentering at *Tipi Wakan*, St. Gabriel's. It is a building of which any village might be proud, twenty-two by forty-four feet and seventeen feet to the peak. Ceiling was a slow task, for the inner roof is a Norman arch, startlingly but effectively ending in a Gothic hood over the sanctuary. Of two by six feet timbers throughout, with three sets of six-inch trusses, and built into a cement foundation, three feet wide at the top, it should withstand even the fierce storms of Cannon Ball valley.

The most surprising thing of all is that Dr. Beede has done it all in less than three months, with only scanty Indian assistance. This was largely imperative, as he had but \$1,000 for the task and white labor is very expensive so far back in the country, if not unobtainable on the reservation. Striking and almost pathetic is the comparison with the little log *Tipi Wakan*, which will now serve as a mission house and guild room. Who will give a font? An altar has been promised. Is there any reader of these words gifted, and willing to make and give some Scriptural canvases to place between the windows and preach in terms that all can understand to these red brothers?

Forty acres of land have been bought



"A COUNTRY FULL OF INSTANCES OF RAPID EVOLUTION. THREE YEARS FROM A
MUD SHANTY OR LOG CABIN TO A SUBSTANTIAL FRAME HOUSE"

here as a glebe. Situated about thirty feet above the river, irrigation will be a simple task if it should be needed.

In the evening the two priests drove to *Tipi Wakan*, St. John's, Cannon Ball, eighteen miles southeast, and lodged with subdeacon Martin Seewalker. *Káktoa* had the bed, and the others of us and the kittens had a good rest on the floor.

Here we have forty acres allotted to us, but the church stands some thirty rods from it. We are about to buy five acres and save moving the church. The building needs some repairing. A re-

roots for winter use. The people are working hard for funds to put the property in good shape, and hope that the bishop will be able to meet them dollar for dollar. But dollars come slowly on the reservation.

Another great object of our journey was the repair of the organ. It was a sight when we opened it! Such a collection of mouse treasures, and such havoc. But after many hours of diligent application it came to good order again, and we turned toward Red Hail Camp.

Another day of carpentering, and duty called us away, and left Dr. Beede a



"WE LODGED WITH SUBDEACON MARTIN SEEWALKER"

cent storm moved the rear off its foundation and sprung the walls.

The early morning was devoted to a conference, or one might say, diagnosis. The conclusion was that the wisest plan is the erection of a mission residence joining the church on the east side as a permanent and sufficient brace against the winds. This is to be two stories, sixteen by twenty-four feet, and will cover the two mid-windows. A substantial foundation must be put in place of the poor one now there, and Dr. Beede has promised to stone up a cellar if the Indians will dig one. They must learn to build cellars and raise potatoes and

monopolist of the trade, but with the most difficult tasks done and a finish reasonably in sight. In two of our three missions on the reservation we now have good churches, and must put one at Porcupine as soon as may reasonably be.

The reservation comprises that part of Morton County lying south of the Cannon Ball River. There is some fine land there in valleys of various size among the buttes. When the people have learned agriculture, and the water level road down the Cannon Ball and Missouri, now surveying, opens connection with Omaha, discretion and wise guidance should place these Indians in

independent and comfortable circumstances.

There are some forty townships in the lot, and about 2,800 Indians residing. The numbers are about equally divided between our ancient faith, Romanism, and Congregationalism.

It is reassuring to note from a conversation heard in the sub-agent's office, that a rigorous ground is taken against divorce and its attendant irregularities, and the offenders find the transgressor's path a hard road.

THE CHURCH AND THE JAPANESE IN SACRAMENTO

BY THE RIGHT REVEREND WILLIAM H. MORELAND, D.D.

I HAVE been forced to take a forward step in the development of our work among the Japanese in the city of Sacramento. For five years we have been occupying a rented mission house. We can afford only a small rent, therefore the house has been small, cheap, undignified and unsanitary. Landlords impose upon Japanese and in this instance refuse to make repairs. We have a large Christian family of twenty-three young men, communicants, living in this house. Heretofore, the Rev. Kokuro Hori was priest in charge. Mr. Hori was ordained deacon and priest by me, is truly a saint as well as a man of wide learning and influence. He passed all his canonical examinations, with dispensations only from dead languages. I have now transferred him to Tokyo for family reasons. His place is taken by Mr. Peter K. Kajutsika, whom I have accepted as candidate for orders.

It became imperative to find a larger house, with sanitary conveniences, which meant greatly increased rent. After full consultation with the Japanese Christians I resolved that the wise course was to purchase a mission house.

I interviewed the Buddhist priest and learned that the Buddhist Missionary Society of Japan had paid the whole cost of the large building and school he superintends in this city. Think of the Buddhists giving \$6,500 outright and paying the priest's salary to propagate Buddhism in a Christian city! I interviewed the

Methodist minister, Japanese, and found him in a good house for which the Japanese Methodist board has contributed \$4,000. I laid the matter before our communicants and celebrated the Holy Communion with our Japanese young men praying for guidance. Then in conference the Japanese pledged themselves to raise \$1,000 toward the new house and handed me the enclosed paper to that effect:

Buying a house for our mission has been one of the great requests for a long time. We feel the need of it more and more.

Now we all agreed to bear a part of the amount in our side.

Following names are the chief members who represent others.

We will raise one thousand dollars, all by October, 1909.

(Signed) PETER K. KAJUTSIKA,
Superintendent.

Y. G. AOKI,

Treasurer.

PETER K. FUJIAKA.

G. MASHIKO.

M. B. AKAHORI.

JAMES Z. MIJAKE.

This money must be paid out of their earnings as house servants and farm laborers. This act of faith on their part inspired me with courage, and after diligent search I selected for purchase a large modern dwelling house of sixteen rooms, in the Japanese quarter, well lighted, aired, newly built. I bought this house for \$6,000, half of which remains on mortgage. I had to give my

own note for \$3,000. The money pledged by the Japanese will be paid in April, August and October. This will reduce my note gradually to \$2,000. For this I have no protection save my personal credit. The Japanese are reliable and will pay their pledge of \$1,000. This I can wait for, but the remaining \$2,000 is an immediate, pressing need.

The 2,000 Japanese in Sacramento are compelled by public opinion to crowd into a limited downtown section. They are surrounded by saloons, subjected to fearful temptations, and often discriminated against in business. Local sympathy and support for Christianizing them cannot be had. Thus the only effective way of keeping our communicants clean is that practised by the Methodist church and myself. We have the only Christian missions. We form a Christian family or home where our young men sleep, study, live under the eye of a Japanese clergyman. We encourage them to cook and eat there also, to keep them out of the common restaurants. We follow a devotional rule, prayers from seven to seven-thirty, beginning each day, family prayer ending the day. The chapel is composed of two parlors, fitted with altar, seats, Japanese prayer books and hymnals. Mrs. Kajutsika, our one woman communicant, plays the organ at the services. All the fittings of the house and chapel we have provided locally. The purchase of this large new mission house has been hailed with rejoicing by our Japanese Christians. They will have a housewarming on New Year's, when prominent Japanese merchants and newspaper men (mostly Buddhists) are to be our guests. Our dignity and influence will be greatly enhanced. The Japanese men believe confidently that our great Church will care for them in the same spirit shown by the Methodists and Buddhists. Of course if the Church is unwilling to do this, I can recede from the advance I have been moved to take by selling the property, cancelling all debt and going back to the hired rooms.

TWO THINGS THAT WILL NOT MIX

BY THE REVEREND JOHN M.
BATES

ST. PAUL, NEB., is distinguished by the possession of a chapel that was once a saloon. For seventeen years this old building has been used. The two things do not mix well. St. Paul is the county seat of Howard County, with about 1,700 population and thirty-five communicants.

The work has been handicapped from the first by this building. About seventeen years ago the missionary-in-charge bought it for a small sum, cut it in two and moved it to the excellent lots opposite the High School, where we have room for a good church and rectory. We shall never have the interest of the community nor respect for the Episcopal Church as a power in the land as long as we are content with present conditions.

A neat frame building, to cost about \$2,500, is needed. Then the present chapel could be made the beginning of a rectory, for which it is worth more than its market value. One end could be partitioned off for a prophet's chamber, where the missionary going two Sundays a month could have a quiet, comfortable lodgment.

St. Paul is the natural centre of a large group of missions, two of which, Ord and Wood River, already have church buildings. It remains for some warm-hearted Churchman or Churchwoman to stimulate us into doing our best by offering to build the larger part of the desired church. While I report thirty-five communicants, there are only about twenty in the village who can be called active. But I think we can raise \$500 there. Last year the town felt the effects of light crops. This year the crops are good, and the people will give what they can.

THERE WERE FISH IN THE POND

ONE of our young women missionaries in Japan tells of this experience in one of her social calls. She had been in the country less than eight months and, consequently, had but a very limited use of the language. Accompanied by a Japanese Bible-woman, she made a call on a lady who is a nurse in the office of a prominent Japanese doctor. This is the way she tells the story:

"We were having a nice, cosy chat around the *hibachi* (charcoal fire in centre of room), when our hostess said the doctor wanted to meet me. He is a prominent citizen, the rector's family physician (and also our cook's). I was rather puzzled, but supposed he was coming in to where I was, and said, all right. But when he came he went into his private office, so in I went, but sent Hoshi San (the Bible-woman) a beseeching look, so she soon followed me in, with her most proper and modest manner on, and left *me* to do all the talking. I was scared to the tips of my toes, but put on a bold front and talked as if I really knew how.

"But worse was to come. Fortunately, it is the custom with the Japanese to say the same thing over an unlimited number of times, so I said it was raining, and that his garden was beautiful, and was that a pond, and were there fish in it. Then I began with the rain again, followed by the garden, the pond and the fish. Oh! it was a beautiful scheme. Then he took me down a passage to get another view of the garden. I went, but Hoshi San faded away and I was by no means sure that I was being proper, but, having got in, I did not know how to get out of it without being rude. Then we went into another room and sat down again. I caught a glimpse of Hoshi San in the distance, and beckoned frantically for her behind my back. Then I said it was raining very hard, and that the garden surely was pretty, and that it was

raining, and the garden truly was pretty.

"Then he got up again, and I thought: What is he going to do now? The house really is a beauty and very large. Well—he went upstairs! For one moment I surely did want to run, but he seemed to take it as quite for granted that I should follow, and then I remembered that if there is an upstairs in Japan it is the ceremonial part of the house, and not the private and intimate part as it is with us. Hoshi San followed like a little lamb. I do not see how either of them could keep from laughing, for I must have looked like a whipped child, and my cheeks were on fire. We looked at the garden from the balcony, and I said it was beautiful, and the pond was interesting, and were there any fish in it, and it was raining hard, and the garden was surely pretty. Then we sat down and had tea, and by that time I was so nervous and unsettled in my mind that it is a wonder I could say a thing, but the very desperation of it seemed to bring the Japanese out, for Hoshi San was on her best behavior and would not say a word—a younger person is not supposed to speak when her superiors in age or position are present. With the tea American knick-knacks were served, so that gave something else to talk about. The doctor was very nice and polite, and is very cultured, but his wife did not appear, and I surely was glad when we could get away. To comfort me Hoshi San said I had not made a single mistake, my accent was good, and my language polite!!!"

The young woman was subsequently assured by her rector that she had done just right. That the doctor knew her ways were different from the Eastern customs, and had taken her actions as a natural matter of course. None of her friends could see why she was so bothered about it. In a later letter, responding to a direct inquiry, she says there *were* fish in the pond.



INTERIOR OF THE FORMER CHURCH AT HANCH'UAN

CONSECRATING A CHURCH IN THE HEART OF CHINA

BY THE REVEREND L. B. RIDGELY

AT six o'clock on a Friday morning a party of us started off from Wuchang to Hanch'uan to attend the consecration of the new Church of Our Saviour, at Hanch'uan. Our baggage looked rather extensive, as we had to take with us bedding and provisions for the two days.

There must have been about 150 passengers on the little steamer; and they were a varied lot. They were principally farmers, merchants, and such like, going or returning to farms and business. The captain and crew were of the more sophisticated and modern sort that we now see so often here in business circles; not that they have any foreign education or culture, but they do have more or less business intercourse with foreigners, handle foreign machinery

and apparatus, and know more or less of our ways. Their very dress shows the effect. They wear foreign shoes and hats, and sometimes foreign coats or trousers.

It was about eight o'clock when the boat started. We had the "saloon" on the upper deck almost to ourselves. The Chinese part of our party preferred to stay together on the lower deck, where there was another cabin. The weather was so delightful that we all really stayed outside, and the captain permitted it, though we had to crowd even around the wheel-house. There were few seats, so we spread rugs and lay on the deck. At about noon our "boys" spread luncheon for us in the saloon. We were quite ready for it, and enjoyed it to the full.

The afternoon started out as peace-

fully as the morning, when strange copery clouds began to gather, and a chill wind to rise. The wind grew stronger and stronger. We saw the storm sweeping down on us from across the level plain, bringing great clouds of dust and looking quite alarming and typhonic. Presently it broke upon us. Passengers took refuge in the cabin. The deck hands ran about and reefed in the awnings. But for all that the top-heavy little boat careened over to one side suggestively. The Haa River being narrow was not much roughened by the storm. The Yang-tse would have been impossible in such a wind. Our course, too, following the tortuous stream, was now across and now before the wind, so that we managed to negotiate it, and finally landed at Hanch'uan at about three o'clock.

From the boat to the mission compound is but a few steps. We arrived shortly and were shown our different quarters for the night. Then we started out for a walk, intending to go over to the nearest country station, about five miles away, but the wind was so high and the air seemed so like rain that we gave that plan up, and called on the English Wesleyan missionary.

The church is one of the most satisfactory pieces of work that we have done yet. The interior effect is really quite fine, dignified and artistic, architecturally considered. The chancel is separated from the nave by a rood-screen built of brick, three Gothic arches supported by pillars and surmounted by a plain cross of wood, sufficiently large to be effective. Unfortunately, the Chinese Christians thought to show their interest and devotion by having this gilded, and did so without first consulting Mr. Wood, "as a surprise to him." The effect is far less dignified and massive than the plain dark wood had afforded, but the effect of the Gothic screen on the chancel, as viewed from outside, is fine, seeming to give a perspective much longer than the real length. A simple but large and solid

altar of granite, with retable, gradines, dossal, and really handsome brasses (all Wuchang work), completes the effect and gives the whole an inevitable and blessed impression of being in a "House of Prayer," and a "House of God."

Dr. McCook, who was visiting his daughter, Mrs. Roots, could not get over the surprise of finding that all this had been accomplished through the expenditure of about \$2,500. And it is a fact worth considering. If friends at home want to put their money where it will do most work, China is a good place to try! This money was the gift of one woman, of New York. I think she must be happy to think she has accomplished so much.

At eight o'clock, or as near that hour as one usually approaches holding any service in China, we gathered in the church for evensong. It was now raining, yet a goodly number came. Dr. McCook made an address, and one of the divinity students translated for him. Then there was the usual talk in the guest room, where Dr. McCook was introduced to various people.

On Saturday, at 7:30 A.M., the bishop celebrated the Holy Communion. Nearly all who were likely to receive were present at that service. It was a pleasant sight to see so many, men and women, old and young, Chinese and foreign, gathered at the altar at that early hour, in spite of the threatening day and the actual rain.

Breakfast followed, and then, at nine o'clock, the service of consecration. The church was crowded. What it would have been like if the weather had been clear I do not know, but probably there would have been an uncomfortably numerous rabble. As it was, many stood outside in the wet and peeped in through the windows.

After Morning Prayer, the bishop administered confirmation to a class of about twenty. The service of Holy Communion then followed, as provided in the Prayer Book office for the consecration of churches. The choir had been



THE OLD CHURCH AT HANCH'UAN AND SOME OF THE CHRISTIAN PEOPLE

trained partly by the foreign clergy, who go up from time to time, and partly by the catechist, who understands a little music. They really sang very well, and were remarkably different from the choir I heard there nine years ago when I went up with the Rev. Mr. Ingle, afterwards bishop. At that time, I remember, the eight or ten boys of the choir each sang the tunes through on his own key, vigorously and unfalteringly, though the pitch of each differed from that of his neighbor by anywhere from a quarter of a tone to an octave.

One picture I shall always carry in my mind of this day's service. The little daughter of the catechist was kneeling all alone in front of the front pew, at the very steps of the choir. She is a child of perhaps four or five, and was dressed in a gown of rose pink, with a large but delicately outlined figure of bamboo in gold woven or printed on it. On her head a boy's hat of the elaborate "dress" pattern. The crown was of crimson velvet, the upright band, standing up from the forehead (for the hat is of the turban shape, as seen in the ordinary sealskin hat at home), the band

around the forehead was of deep purple, embroidered with bright green leaves in a conventionalized pattern, so that altogether it looked like a wreath of grapes and grape-leaves. On the top of all was a scarlet button. Startling as the color scheme sounds, it was not inartistic. The bright colors were in such small proportions, and the contrasts sharp without being positively at war. The little figure, with its reverent face, a spot of magnificent color, in the foreground, knelt unweariedly and unflinchingly through the whole office, and seemed a lesson to many older folks.

The service was over just before noon, and soon after we were on our way back to Hankow.

I could not but notice, all the way down and up, the contrast between Hankow as it is to-day and as it was nine years ago when I went up with Bishop Ingle. Then the city ended where we got on the boat, at Chiao-keo, and from that point on we saw little but fields and farms and marshes till we got to Hanch'uan. To-day there are miles of buildings above that point. Flour mills have been built, a large water-works

plant is in process of construction, the London Mission has built an extensive college, and it was long before we really got out into the country.

Arrived at Hankow, we separated. The Wuchang contingent boarded two small boats and rowed down to the south of the Han. The wind was still so high and the river so rough that we could not go over in small boats, but all got into an official "lifeboat" and sailed quickly over. But we saw on the way evidences of the fury of the preceding day's storm, and we heard still more. In our very course we sailed over the wreck of a big junk, which had put out from shore for safety, been overturned, and caught in a shoal in the middle stream. Down the river front we saw that the big steamers were unable to come up to their moorings, and we

learned that the landing stages had been swept away.

Arrived at home, we heard still more. The cross had been blown from the front gable of the church and the smaller one from the rear gable of the divinity-school. Several pieces of wall had been blown down, and the roof of almost every building damaged. Numerous buildings in the city had been blown down or unroofed; among them, one of the Viceroy's colleges. Many people had been hurt. But most of all we were startled to learn that the top story of the building out of which Dr. Glenton had only a few days before moved the women's hospital had blown down, falling into the very room where she and Miss Higgins would most probably have been sitting. We thanked God for their deliverance.



ALTHOUGH NOT CONSECRATED UNTIL LAST MARCH, ST. JAMES'S CHURCH, HANCH'UAN, WAS USED FOR THE FIRST TIME IN MARCH, 1907, WHEN DR. LLOYD VISITED THE CONGREGATION

SENDING GOOD LITERATURE ROUND THE WORLD

ON January 11th the Church Periodical Club will be twenty-one years old. It is to celebrate this anniversary by a large public meeting in the auditorium of the Young Women's Christian Association Building, 7 East 15th Street, at 3 P.M. Prominent speakers are expected to review the work of the Club since its organization.

It is unnecessary to tell readers of THE SPIRIT OF MISSIONS what the Church Periodical Club is beyond saying that it is an organization of Churchwomen for the purpose of supplying periodicals and books to those of the clergy and laity of the Church unable to procure good literature in any other way. Besides arranging for the regular forwarding of periodicals, it receives at its office in the Church Missions House, New York, supplies of magazines, books, calendars, Christmas cards and Easter cards for general distribution. The club has reduced methods of using printed matter of all kinds not needed by its original owners to a fine art. There are no waste products in its work.

Last year over 14,000 periodicals were sent regularly each week or month, either by diocesan branches or from the central office; more than 30,000 books, 152,000 old magazines and papers, and 70,000 cards and calendars were distributed. This work involved the shipping of 1,600 freight and express packages and more than 7,000 mail packages.

These supplies of literature have gone to all sorts and conditions of men and to all parts of the world. From Alaska and New Guinea, from Panama and the Bahamas, from Mexico and China, no less than from various parts of the United States, come letters of thanks. Some of the Club's correspondents, we regret to say, are even to be found in

jail. It is truly a catholic-minded club, reaching every year fully 50,000 people.

All this work was done at a cost for central expenses of less than \$5,000. Economy of a very trying kind is always the order of the day in the Church Periodical Club office. Some day its endowment fund of \$15,000 will be complete and then no little anxiety will be ended. At present the endowment fund stands at \$3,401.75.

BISHOP KNIGHT CARRIED OFF BY REVOLUTIONISTS

BISHOP KNIGHT, of Cuba, who is in charge of the Church's work in the Panama Canal Zone, visited the Isthmus the last week in November. Nearly one hundred persons were confirmed during the visitation at a number of the missions along the canal route. He was accompanied by the Rev. W. H. Decker, recently of the Diocese of Central Pennsylvania, who has been added to the Panama staff.

Bishop Knight expected to go directly from the Isthmus to eastern Cuba, where he had arranged a series of visitations, beginning at Santiago. Leaving Colon on the steamer *Oteri*, presumably bound for Santiago, he learned after putting to sea that the steamer had aboard a large number of the Haitien revolutionists, among them the future president, and that her real destination was Port au Prince. Here he was obliged to spend some days in the harbor without even an opportunity of a visit to shore to get acquainted with the work of the Haitien Church under Bishop Holly.

Missionary bishops are prepared for all sorts of experiences, but it is supposed that this is the first time in the history of the American Church when one of her bishops has been carried off by revolutionists.

THE MEETING OF THE BOARD OF MISSIONS

DECEMBER 8TH, 1908

THE Board of Missions met at the Church Missions House on December 8th, the Bishop of Albany presiding. The Chairman called attention to the extremely full attendance of the elected members, viz.: The Bishops of Albany, Pennsylvania, New Jersey, West Virginia, Pittsburgh, Central Pennsylvania, Ohio, Massachusetts, Rhode Island, Minnesota, Long Island, Newark and New York; the Rev. Drs. Eccleston, Vibbert, Anstice, Alsop, Perry, Stires, McKim, Parks and Mann; Messrs. Low, Mills, Thomas, Goodwin, Mansfield and Admiral Mahan, and Messrs. Butler, King, Morris, Pepper, Prunyn, Lyman and Ryerson. There were also present the Bishop of California, an honorary member, and Dr. William Jay Schieffelin and the Rev. Dr. William Meade Clarke, regularly appointed representatives of the Second and Third Missionary Departments—and all the officers.

Immediately after the Board had been called to order the General Secretary announced the recent deaths of the Rev. Dr. George Brinley Morgan, an elected member, and of the Right Rev. Dr. Edward Jennings Knight, an honorary member. Whereupon the Chairman bade the Board to prayer.

The Treasurer reported that the receipts which could be applied upon the appropriations of the Board from September 1st to December 1st were \$72,639.90, and that this represented a gain as compared with the similar date last year of \$9,924.20 or about \$3,000 increase over that reported last month. He further stated that this gain had come from all usual sources of supply. This increase, however, is by no means sufficient to cover the additional amount of appropriations as compared with last year's budget, and the Board in consequence adhered during the meeting to its determination of last month not to increase its liabilities, by appointments

or otherwise, except in cases of great necessity.

The Bishop of California briefly addressed the Board in acknowledgment of what had been done for his diocese in its extremity.

Information was at hand from the Presiding Bishop that he had deputed the Bishop of Utah to take charge of the vacant Missionary District of Western Colorado, and that he had accepted.

The election of the Rev. Thomas J. Garland, as Secretary of the Third Department, and the Rev. Charles C. Rollit, as Secretary of the Sixth Department, were formally approved. The Board was officially informed that the Bishop of Minnesota who is already an elected member of the Board, of the Sixth Department, the Rev. William Meade Clark, D.D., of the Third, Dr. William Jay Schieffelin of the Second and Mr. Charles D. Saunders of the First Department had been respectively elected as representatives to attend the meetings of the Board of Missions.

A number of the bishops having missionary work under their jurisdiction reported concerning their appointments of missionaries, etc., and when necessary their action was approved.

By resolution, the Board endorsed the application of the Bishop of Spokane to make personal appeals in the East for money for necessary objects in his diocese.

Miss Edna Turner was, in accordance with the request of the Bishop of Virginia, appointed a missionary in his diocese to work under the Rev. Mr. Neve.

The Rev. F. A. Warden wrote to the Board interestingly about the work in general in Porto Rico and particularly in the vicinity of San Juan, where he resides. The opportunities are abundant. The limitations are the number of workers and the means. He has observed that where we have entered an open door the people have responded and that

those who have attended regularly upon our services have exhibited growth and stability, order and sustained attention which are qualities not usual among the people.

The Rev. R. C. Cooper, of Grand Bassa, Liberia, stated that they had recently raised among themselves \$1,101.97, being the balance that was needed to improve St. Andrew's Church, Upper Buchanan.

An appeal was received from Bishop Holly to restore the church and parish house at Port au Prince, destroyed by fire some months ago. The need is very sore. Insurance could not be had because of the insufficiency of the fire department in that city. The Rev. Pierre E. Jones says that his library that was destroyed in the same fire was worth more than \$2,000 and the furniture (house and school) more than \$900.

Letters were received from the bishops of the foreign missionary districts.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

At the meeting of the Board of Missions, on December 8th, at the request of Bishop Rowe, Mr. Eustace Paul Ziegler, of Detroit, Mich., was appointed as a missionary worker to be stationed at Cordova.

THE Rev. John B. Driggs, M.D., left Point Hope August 28th, and reached Seattle about October 5th, where he met Bishop Rowe. He arrived at New York December 2d.

THE Rev. A. R. Hoare, who has gone up to Point Hope to take charge of the work for the time being, arrived there safely on September 24th, after a voyage in a small boat (for the last 200 miles) attended with great difficulties.

Honolulu

At the request of Bishop Restarick, Miss Pauline Dunlop, daughter of the late Bishop Dunlop, was appointed a teacher in St. Andrew's Priory School. She is already at work there.

The Philippines

THE Rev. and Mrs. Murray Bartlett and the Rev. and Mrs. Robb White, Jr., who sailed from San Francisco September 15th, have safely arrived at Manila; Mr. and Mrs. Bartlett on October 20th, and the Rev. and Mrs. White on the 27th of the same month.

MISS ANNA I. HENRY and Miss Zaida A. Freese, who sailed from San Francisco on September 15th, arrived at Manila on October 20th.

Africa

At the instance of Bishop Ferguson Mrs. S. W. Russell was appointed as a teacher at Pudukote station in place of Mrs. Dent, transferred; Mrs. N. Y. Valentine, widow of a clergyman of the district, was appointed to assist in the work of the Orphan Asylum and Girls' School, Harper, and Miss Catherine S. Jackson was appointed as a teacher in the Mount Vaughan School.

Mrs. E. M. MOORT, coming to the United States for the remainder of her vacation, sailed from Liverpool December 5th, by the steamer *Lusitania*, and arrived at New York on the 11th.

Shanghai

BISHOP GRAVES reports that the Rev. Thomas Lowry Sinclair was advanced to the priesthood by him on St. Simon and St. Jude's Day, October 28th, in St. John's Pro-Cathedral, Shanghai; Mr. Ancell preaching the sermon.

Mrs. HENRY W. BOONE, returning after vacation, sailed from New York by the Old Dominion Line September 19th, and *via* Roanoke, Va. (where she left her elder daughter at school), sailed from San Francisco by the steamer *Hong Kong Maru* November 17th. She has been heard from at Honolulu.

MISS ELIZABETH W. GRAVES, after regular furlough, left Chicago December 11th, and sailed from San Francisco by the steamer *Korea* on the 22d.

Tokyo

At the meeting of December 8th, on the nomination of Bishop McKim, John H. Trinder, M.D., of Philadelphia, was appointed as a missionary physician, to

be associated with Dr. Teusler in St. Luke's Hospital, Tokyo.

MISS IRENE P. MANN, returning after leave of absence, left her home at Staunton, Va., December 4th and sailed from San Francisco by the steamer *Korea* December 22d.

MISS FLORENCE MACRAE, after vacation in England, arrived at Yokohama October 21st. She will be stationed at Maebashi. Miss Correll has been stationed at Akita.

Kyoto

MR. JOHN D. REIFSNIDER, returning after vacation, left Toledo, O., December 16th, and sailed from San Francisco by the steamer *Korea* on the 22d.

Haiti

INFORMATION has been received of the death of Miss Louisa McNaught, one of the nurses in the Clinique St. Jacques, Port au Prince, after a brief illness. A year or two ago Miss McNaught was in the Bronx in training in Lincoln Hospital as a nurse, but was unable to stand this climate and returned to the field before her term expired.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Department Secretaries

Department 1. Cared for at present by secretaries at the Church Missions House.

Department 2. Cared for at present by secretaries at the Church Missions House.

Department 3. The Rev. Thomas J. Garland, Secretary, Church House, Philadelphia.

Departments 4 and 7. The Rev. R. W.

Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

Department 5. The Rev. John Henry Hopkins, D.D., 348 Ashland Boulevard, Chicago. Dr. Hopkins begins his work February 1st, 1909, with a month's itinerary in Ohio.

Department 6. The Rev. C. C. Rollit, D.D., Secretary, Red Wing, Minn.

Department 8. The Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

Alaska

The Rev. J. W. Chapman, of Anvik.

Deaconess Sabine, of Anvik.

The Rev. C. E. Rice, of Circle City. Available for appointments in Departments 5 and 6. Assigned to the Diocese of Michigan for January.

China

The Rev. D. T. Huntington, of Ichang.

The Rev. Edmund J. Lee, of Anking.

Japan

The Rev. I. H. Correll, D.D., of Osaka.

The Rev. H. St. George Tucker, of St. Paul's College, Tokyo. Available in February.

Miss Bessie Mead, of Akita.

Miss L. H. Boyd, of Tokyo. Available for appointments in Virginia and North Carolina.

Spokane

Bishop Wells, in January and February. Address direct at 281 Fourth Avenue, New York.

Work Among the Southern Mountaineers

The Rev. W. S. Claiborne, of Sewanee, Tenn. Address direct at 281 Fourth Avenue, New York.

Work Among Negroes in the South

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 500 West 122d Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C., are always ready to take appointments, especially when a number of engagements in the same neighborhood can be grouped.

THE WOMAN'S AUXILIARY

To the Board of Missions



STARTING OUT FOR A DAY AT SHASI

THE TRAVELLING SECRETARY

NO. V. THE DISTRICT OF HANKOW

THE Travelling Secretary entered the District of Hankow on Thursday, September 17, and left it on Wednesday, October 21, a period of thirty-five days and nights, of which seventeen nights, and nine and a half days were spent upon the waters of the Yang-tsze.

Four days were given to Hankow itself, four and a half to Wuchang, four and a half to Ichang. Other visits made in Hanyang, Shasi, Hanch'uan, Tsen-huang-Kang, Hsimakea, Shiba, Changsha, Kuling, Kiu-kiang, Anking and Wuhu, lasted from one hour to two days and a half each.

The mere statement of this fact will give an idea of the length of time it takes to visit up and down the great waterway of China, though it gives no idea of the size of the missionary district as a whole, and of the time that would be consumed in visiting those regions lying beyond Ichang and in the interior back from the river. If our readers will study a map of China, and find there the Provinces of Hupeh and Anhwei, and those parts of Kiangsi and Hunan lying above the 28° parallel of latitude, they will get an idea of the size of the territory entrusted to the care of Bishop Roots.

Not that any map can show it. As one rides on the Yang-tze waters from morning to night, looking out on low banks and broad fields and distant hills, traversing 1,000 miles; and, when those 1,000 miles are past and the river steamers make their final stop, sees hundreds of Chinese sailing vessels waiting for cargo to carry up beyond the Gorges; when one meets at this stopping place a woman who has travelled ten days in a Chinese boat to reach it from her sta-

precious property; the men, one, or two, or three, or thirty or a hundred in the upper river, towing the boats along by ropes tied to the top of the mast, and chanting a monotonous song to ease themselves as they go mile after mile upon their way; the pagodas that stand out on island or point of land; the monasteries crowning hills, and the walls that climb up hillsides and encircle villages or towns; the fort upon the river bank; the sails that seem to rise



THE BUND AT ICHANG

tion in Szechuen, the dimensions of the Chinese Empire only then begin to dawn upon one.

Any traveller's book on China will tell something of the fascinations of that river ride—the tall reed grass that fringes miles of shore; the greenness of the farms and garden patches; the cage-like fishing-nets let down from bamboo poles; the water buffaloes trudging along the furrows of ploughed fields or feeding in the grass, the boys upon their backs or by their sides guarding the

above green fields but really lift themselves above some arm of the great river, or from its main channel which twists and turns upon itself to the despair of captains who watch the smoke of a coming steamer two hours off, which, were only a channel cut through a narrow neck of land, they could pass in ten minutes time.

The river itself meanwhile is cutting channels and heaping up islands, and changing again and again its course, catching in its traps the unwary Chi-

nese who have entrusted their whole village on a raft of logs to its care, or the adventurous captain who risks one more trip through an old channel and has to pay dearly for his enterprise by months of weary waiting on a bank. Perhaps this is the place to speak of these river captains who, on six different steamers of four different lines, were all courteous and considerate of this traveller, and who, with their officers, belied the stories of old days by their friendly interest in their missionary passengers, and often by the expression of personal religious feeling.

But these are not the only changes one finds along the Yang-tsze. The good boats with their comfortable equipment for foreigners and their accommodations for the Chinese who throng them in crowds, leaping on and off from hulks and *sampans*, often at the risk of their own and others' lives, are but one sign among many of the wonderful new life that is pouring from without into China and which is surging up and pushing its way through countless barriers within. The bunds with their wide steps—not only at Hankow, whose concession reaches two miles, but at Wuhu, Kiukiang, Yanchow, Changsha, Shasi, Ichang—tell where foreign nations have gained a place to conduct their affairs with China, to give opportunities for trade, to introduce business methods and enterprise, to show the Chinese people the comfort and convenience, the helpfulness to the welfare of individuals and communities, which the science of modern days has brought into the world.

One sees the little taper burning dimly in one thatched-roofed, mud-walled hut, and an oil lamp shining brightly in the next, while a tall chimney shows where the electric plant is coming and the dark streets and houses of a city are to be filled with light. One rides up and down high hills in an open native chair, or through the city streets in a *jinricksha*, or a sedan-chair enclosed in curtains, but one can ride behind horses on the maloo in Hankow, and a wheelbarrow and a railroad train

seemed the only conveyances left in the district for the Travelling Secretary to try. But both wheelbarrow and train are there. One stops in a country village where the friendly people gather round and feel one's dress and are delighted to see one take off or put on gloves. But in that same place a man points out the stakes which mark the place where the railroad is coming through. One waits at a rest-house half way down the hills while the coolies haggle over the number of *cash* for which they will carry one to the plains below, but the telephone is hanging against the wall, and as one rides through the silent night, lighted by great torches of bamboo or by candles in paper lanterns that perpetually flicker out, the tall telegraph-poles stand like sentries along the way, and seem to connect that dark and solitary country with one's western home.

Or again, in the fields, by the roadside, at the gateway of the little garden, within the house, one sees the family or village shrine. There is the bone tower into which the farmer throws the bones upturned by the passing harrow; there is the dark and dingy temple in the city street where the mother brings her boy, and lights her taper for him to set off his string of crackers before they bow together before the shrine; or the country temple lately built, its great figures bright with gold and paint, where the country people come to bring their thanks for their abundant harvest. And this traveller could not look into the faces of such worshippers without realizing, as she had never done before, that in countries which have never yet acknowledged Him, God has not left Himself without a witness, and that back of those grim and fantastic representations, there is a Being who knows the inmost heart, and that in the heart of some of those ignorant worshippers lives a faith and awe which He alone can give. When one reads above temple gateways and on temple walls, such words as these: "The Precious Temple of the Heavenly King"; "Here it is



THE MONASTERY CROWNS A HILL

right and fit that all keep silence"; "The peace of this day is due to the mercy of God"; and when one sees the grateful farmers giving their alms to the diseased and crippled beggars who throng the temple steps with the assurance that where those grateful hearts are there will be this sure relief, one wonders what the new China has to give in place of this.

The large and handsome buildings of the government schools show the desire of the government for the intellectual advancement of the kingdom. When we visited one of these, the head of the school had the most courteous welcome to give, provided a feast in semi-foreign style, told with pride of his brother who had been consul both in New York and in San Francisco, and politely expressed the wish that his visitor might stay and teach in the school. A guest one day in a Chinese home, at the close of a bountiful feast the son-in-law appeared and joined us at table, to the evident delight of his young wife. He told us that he was hoping to visit Germany to study military tactics, while his mother-in-law assured us that for twenty years there had been no idols in the house. The friendly hospitality of this mother and daughter, the eager welcome in many places, the smiles of women and children, the thoughtful care of those splendid boys of China for a stranger in dif-

ficulties—as when one lost one's way, or had a hard bit of road to cross, or a slippery bank to clamber down—will not soon be forgotten. And there must be remembered, too, the pointing finger, the frightened look on baby faces, the mother's drawing aside of the little child, the dark looks of some, the laughing faces of others, the long procession of Buddhist priests between the close throngs of city folk whose faces clouded when the foreigner's bearers forced a way across; the patient submission of the poor loungers on the bund when the officials beat them back for no worse offence than looking on as the foreigners took their boats; the Chinaman looking to the foreigner for example and aid, the Chinaman turning from him in dread and aversion—both alike to a missionary visitor must make the strongest appeal.

The appeal of the individual, the appeal of a great nation, beats in upon the heart in a five weeks' visit; how must it appeal to those whose lifework lies there? How appeal to the Church at home? If Baron Kato's words are true, that in this land of China "the centre of the world's problems lie," the Christians of our country must be shortsighted and unappreciative indeed, and indifferent to their own highest good, if they would leave the solving only to the men and women in the field.

There has been placed in the District

of Hankow one bishop, with fifty-two foreign men and women, who, together with us, are set to cope with this wonderfully alluring, exciting and absorbing problem. We have to thank God that they are mostly young, with a youthful enthusiasm and hopefulness, a youthful courage, a young man's vision and, we trust, a young man's long term of useful and honored years. For it seems as though in one man's lifetime, by the grace of God and the hearty endeavor of His servants in China and at home, great things may be done.

And our mission is making its contribution toward the solution of China's problem, first, by its appeal to Christian unity.

Some of us remember the General Convention of 1895, and its closing service, when Dr. Dix preached the sermon. It was on this subject of Christian unity, and he told us how, if necessary, the Church must stand ready to part with dear and blessed practices and with ways made sacred by the use of many years, if, in parting with the most treasured of non-essentials, she could build up that real and abiding unity for which Her Master prayed. Few men in the Church could have found it harder to put his teaching into practice than the rector of Trinity Parish, whose face is still fresh before our eyes and whose convincing tones still linger in our ears; but he saw a vision and prophesied of it with no uncertain voice.

In the Hankow District to-day, one may see that prophecy being acted out in a way that commands respect and admiration, and a reverent anticipation that on the ground of what, to many, seems a far off and little known mission may be exemplified a lesson of Christian "unity not uniformity" which the Church at home may be glad to follow.

How can we make it plain? A few suggestions of what we saw and heard may reveal something of the secret and the method. One day at noon prayers in the cathedral, the missionaries of the district were prayed for individually by

name; again this was done for all in the Shanghai District, reminding us that our Church mission in China, though under two bishops, is still one Church. It is known in some of the towns among many of the people as the *Shen-Kung-hwei*, the "Holy Catholic Church"; it makes good its name by reaching out to all Christian people. Our missionaries meet with those of other names for mutual prayer; they confer together and learn from each other of the plans and details of their work; in four places we visited with the bishop of the district, he reviewed the meetings of the Pan-Anglican Congress and the Lambeth Conference, and reported the conclusions reached as to this wonderful subject. He quoted from the bishops' Encyclical, and from that far more precious writing, the prayer of our Blessed Lord: "For their sakes I sanctify Myself," "That they all may be one"; he led the people, his own and others to whom he speaks as friend rather than bishop, to realize that in the land of China, as in all the world, Christ's Church must embrace all Christian people, and that somehow, sometime, all must unite in a common work with one heart and one mind, though it may still be without uniformity of way. And so, in making missionary visits in the Hankow District, the Travelling Secretary was not permitted to pass by the tomb of "Thistimus Verhaeghen, thirty-nine years of age; religious twenty-one; priest fourteen; bishop four; Vicar Apostolic of Mid-Hupeh, who, steadfastly holding to a good purpose, willingly offered his life for the Lord, keeping the good doctrine unto death, fearing neither threats nor cruel death, meeting gloriously the sword of wicked men, for his sheep in the Cha-tse-li, he died, July 19th, 1904." At the same time she could give thanks for our own men, Fitzgerald and Stratton, who this summer died bravely in the flower of their youth and the promise of usefulness, in a short time having won much love, of disease as cruel as the sword; and also for the two missionary

households whence children had been taken with the illness of a day, leaving parents filled with certain faith and courage, to work bravely on amid loss and sorrow.

Again, we saw in the house of the Scottish Ladies' Mission in Ichang, and in the Roman Convent there, as well as in our own mission, the industries which give work and support to Chinese women and at the same time contribute to support the mission also. We saw not only the hospital on the city street where

Anking. And men and women of different missions met with us by the grave of our missionaries' child, and the members of the Yale Mission cared for them and received us into their homes as though they had been our very own.

With this influence abroad it is not strange that there should be a sense of life and strength in the Hankow District. Its members feel that they are set in China, not by themselves alone, but in a community of Christian folk, each body of which has something to con-



TAKING THE FERRY BETWEEN SHASI AND CHIN TSEO

Dr. Glenton sees more dispensary patients in a month than in a year when on the Compound, and St. Peter's Hospital, Wuchang, and St. James's, Anking, but the Baptist Hospital, Han-yang, with its men and women physicians and its fine equipment, and the Roman Catholic Hospital in Ichang. We saw the orphanages there and at Kiukiang, and the large school buildings for the boys and girls of the Methodist Mission. We saw the training-school of the Scotch Presbyterians in Ichang, and the school for the first six months' training of the China inland missionaries in

tribute toward the upbuilding or the vivifying of that Church in China which is to be China's very own. They see the work before them to be diverse and the diverse gifts among them are encouraged and not repressed, till everywhere is seen the second method by which the Hankow Mission is trying to solve the China problem—by the superabundance of vital force. The mission is like a strong, healthy young man, kept in the clothes that answered fairly well for the growing boy. Oneseesitateveryturn. The Sunday-school children of the city parishes fill the large and beautiful cathedral church;

the eighty-six girls of St. Hilda's School are cramped into a space that should house fifty; the 280 boys of Boone College are clamorous for space for the development that cannot come unless there is room; the land that three works occupied is all needed for the growth of one, and that that one may grow and they as well, the others are calling for room elsewhere. A city like Hankow is spreading beyond calculation, and a catechetical school, a parish church, a house for the missionary, and schools for boys and girls must be built up; the women of Mandarin families are becoming friends of our missionaries, and the school begun by Mrs. Jackson on the compound in Wuchang must be carried elsewhere and given increased accommodations.

Missionaries who have lived in the compounds are learning the special and tender call of direct personal service. Mr. Wood, Mr. Cooper, Dr. Glenton, Miss Higgins, Miss Byerly and Deaconess Hart are leaving and acquiring places in the midst of the people. Deaconess Stewart asks to be transferred to a solitary station in Hanyang; Miss Clark is begging permission to spend two months at a time at a country station, and Miss Barber finds the experience of three wet days shut up in a country inn of sufficient interest to long to go out again in another month.

Meanwhile men and women who are our only missionaries at a station, like Mr. and Mrs. Stockman, at Ichang, Mr. and Mrs. Goddard, at Shasi, Mr. and Mrs. Gilman, at Changsha, Mr. and Mrs. Lindstrom, at Kiukiang, are trying their best, with the help of native clergy and catechists, of Bible-women and teachers, trained and untrained, to make our work in Chinese cities tell. The clergy hold the services, teach in the schools, open and keep up our stations, counsel the native helpers, buy land, build and repair churches, schools and houses, keep accounts, and in their leisure moments try to study. The wives manage their households, often play the organ, lead the choir and teach the people to sing,

receive visits from the Chinese women and visit them in their homes, conduct their meetings, start and teach in schools for girls, study as they can, and further their husbands' aims and efforts. Each one of these, and all our men and the single women of the mission, are doing the work given them and striving toward the doing of more work beyond. As a newcomer among them said, "I never saw such people as these. Every-one of them is so immersed in work and swallowed up in it, that one can't get near enough to any one of them to know them at all."

All which means one more aspect of the Hankow Mission, which presses upon one at every turn: its call for recruits and the housing the men and women need. Each central station should have, in addition to leaders of diocesan institutions like Boone College and the Divinity-school, the Catechetical School and the Training-school for Women, three clergymen, two doctors, two nurses, two men and two women teachers, two women for parish work; Dr. Glenton and Miss Higgins should have a hospital belonging to the mission and not be forced to live in a rented Chinese house; St. Hilda's should have ample buildings with generous grounds; the training-school for Bible-women must have a home of its own; and so one might go through a long list, in station after station, of land waiting to be bought, and buildings to be raised, and workers to be set to work.

There seems to be nothing small or mean about the District of Hankow save the number of its workers and the equipment for its work. Its aim for unity is lofty, its struggle for accomplishment is untiring. One must therefore expect its ideals to be high, and we must expect much from our missionaries. By the same token, should they not expect much from us? We look to see a loving, believing, courageous, faithful, enduring company of Christian people, giving themselves unstintingly, unto death if need be. It seems only right that they should look to see such a band of

Christian people in the Church at home.

The reality is, that in the Hankow Mission—and it must stand for all other missions also—we see a group of Christians bound together as in a family, all more or less developed in Christian grace and strength, all finding their way toward that same sainthood to which we all are called.

The last impression made by the mission was its realness, that it is a place, the same as, not another from, the community of Christ's Church elsewhere. The problems of China are not entirely new and strange, the Chinese people are not altogether foreign. Beneath their strange exterior there lie the human heart and human feeling that make us kin. It is no new and different service we may render them, but an old service again renewed.

In our journey we saw churches and schools and dwellings which individuals and parishes and branches of the Auxiliary have built, and schools and children and hospitals being supported by them; we saw young men at work who had been Juniors, and young women who are linked to us through the United Offer-

ing. And looking at the youth and the courage and the hope which abound in the district, we took heart for the Church at home. Unity between it and the Church in the mission field the district stands for, and men, women and children in America, learning that, will come to realize that China's great problem belongs also to them.

In this, the sixth of her letters, the Travelling Secretary has failed to record the unceasing kindness of the Bishop of Hankow, the goodness to her of himself and his people, both foreign and Chinese, the hospitality of homes, the generosity in words and deeds of welcome, the joy of common worship, and of meetings held together. She can only hope that all who helped to make her visit a constant joy and inspiration may take the words she has written as a slight return. They have been written with the earnest hope and prayer that they may be some help in bringing the great problem of a great land and people before the minds and hearts of those who have not been privileged as she has been to see them with their eyes.

The Yang-tze River, October 21, 1908.

AN INSTITUTE

BY GRACE LINDLEY

ONE of the questions which Junior officers are trying to solve is how best to train parish leaders. The normal mission study class has been very largely the answer, but there is at least one difficulty connected with this solution. The members of these classes are very apt to come from the city, or the places near by, while the out-of-town branches very often find it impossible to send a delegate to attend the course of weekly lessons. They are too far away, and the trip is too expensive for it always to be practicable to take advantage of these classes, and yet the training of the leaders of these country branches is

quite as important as the training of the leaders of the city parishes.

The New York Junior Department thinks that it went a good way toward answering this question when it organized its first missionary institute this fall. The work was planned well ahead. As early as last February the experiment was decided upon, and its general details discussed. In the spring the chairman wrote to the leaders of each country branch, telling them of the coming institute, and asking them to keep the dates free, and to plan to attend the three days' meeting, offering them the hospitality of the city members should they care to avail themselves of it. Early in the fall an-

other letter was sent to each of these leaders, reminding them of the institute and enclosing the programme.

Through the kindness of the General Secretary the Junior officers were allowed to use the Board Room at the Church Missions House for the meetings. The New York Department extended an invitation to other diocesan leaders who might care to make use of these classes. The registration showed representation from fourteen dioceses, and a total number of about thirty-five people. The institute was opened by the New York chairman with a few words of welcome, and an explanation of the programme. This was followed by a Bible class, and then came mid-day prayers. Both the afternoons of Thursday and Friday were given up to classes, the first for leaders of young people, the second showing how to use the same material to those who were to teach children's classes.

On the second morning a Communion service was held, when all the members of the New York Branch, those from the city as well as from the country, were invited to be present. Dr. Lloyd made the address on "Prayer," reminding those present of the promise, "Whatsoever ye shall ask in My name that will I do," and "If ye shall ask anything in My name that will I do," and emphasizing the fact that the work is not to be done by the leaders themselves, but by their obtaining His help and working with Him.

The service was followed by a conference where such subjects were discussed as work for boys and girls, for little children, for older girls, and the value of the apportionment, of mission study, the value of prayer and Bible study. The last meetings were held on the third day and consisted of another session of the study classes for leaders of young people, and the last meeting of the Bible-class. The third day closed with noon prayers with a charge to the delegates from Dr. Lloyd, emphasizing the need of never treating the work lightly, and of doing it in the spirit of joy.

The whole institute was marked by two or three characteristics: one was that the work was actually done by the members. Except at the opening class, when explanation was necessary, the members prepared for the classes and took part in the discussions in them. In fact the institute was planned for this work. There were no missionary addresses to arouse interest. It was taken for granted that everyone there *was* interested, and simply wished to have methods, or, in other words, to be trained for their work. Another characteristic was that the spirit of prayer was kept prominent.

The general opinion about the institute was that it was well worth having. The training was at least enough to give most of those present help that they might use on their return to their own branches, and as important as the actual training was the inspiration which came from meeting together, and the giving up of those three days for such spiritual uplift in lessons and prayer and services. Before the meetings ended there was a short informal discussion on what had been done and what might be tried another year. It was agreed that the time of the year was a good one, but it was hoped that another year the time given to the institute might perhaps be longer than a week. More reports from Junior leaders as to how they do the work was suggested, and the holding of exhibits of the work done. Then while it was agreed that the emphasis should be laid on actual work in the classes, it might be wise to add a missionary service with a missionary speaker. Another suggestion was to have an organization meeting of a Junior Branch to show how to form a branch, and perhaps to have one class taught, with children as the pupils. Perhaps what was accomplished, and what might be done another time, may be summed up by quoting the letter sent by one of the delegates. "The practical help in methods of work I am very glad to have, and that is what I had chiefly in mind when I came. Another year would it be possible for more Junior workers to

describe their methods and to have an exhibit? This is only a suggestion. I think the greatest stress should be laid on the mission study and Bible-classes, for it is from them and services and prayer that the inspiration comes without which we can do nothing. The spiritual help is the greatest thing I took away."

THE DECEMBER CONFERENCE

THE December Conference of the diocesan officers met in the Board room on the 17th. Mrs. Sawyer, President of the New-ark Branch, presided, and there were officers present from the following dioceses: Long Island, three; Newark, seven (1 Junior); New York, twelve (3 Juniors); New Jersey, one; Pennsylvania, three (1 Junior); Rhode Island, one. A message was read from Miss Emery, speaking of the need for more workers in China.

The subject of the conference, "Prayer," was introduced by Mrs. Sawyer, who reminded the officers that prayer is the most important of all the help we can give. She added that to "open meetings" with a few Collects is not enough, but that, to be His instruments, to carry on the message of His Incarnation, we must have a true faith in prayer, and that it might be well for small groups of women to study together His promises about prayer. Miss Brock, the Junior Treasurer, of Pennsylvania, told about the services of intercession which the Juniors of that diocese have, conducted by a different leader each month. This leader studies THE SPIRIT OF MISSIONS, and adds the special petitions in the Sanctuary of Missions for the month to those prepared for the use of the Juniors. Miss Brock also spoke of the importance of expecting answers to our prayers.

After the account of these services, different officers made many valuable suggestions. Among other points dwelt upon was the importance of the noon-

day prayer, the use of the Sanctuary of Missions in THE SPIRIT OF MISSIONS, the use of the prayer for more United Offering missionaries, and the value of silent prayer in meetings. It was pointed out that to speak secretly to God about His work is possible even during the busy day; and that it is essential that we ourselves become more truly His, and our own Christianity more vital, if we would really serve Him in His missionary enterprises.

Mr. Wood made a helpful address on "Prayer," reminding those present that the clergy may believe in missions, laymen may be aroused, Junior branches may be organized, study classes conducted, but that all these are only perfecting the machinery, and that one thing is needed, the power which prayer supplies. If God allows man largely to control physical forces, may He not allow him to wield spiritual forces? The wonderful prayer life of such Chinese Christians as Dr. Li and Pastor Hse shows what can be done. From all mission lands comes the message, "Brethren, pray for us, that the word of the Lord may have free course, and that the King may come to His Own, and the children may know their Father."

At the close of the conference it was suggested that some message should be sent, urging the women of the Auxiliary to make room in their busy lives for more prayer; and the better suggestion followed that, instead of making recommendation to others, those who were present should take the lesson home themselves, and try to become more prayerful women. The last few minutes were spent in silent prayer.

THE JANUARY CONFERENCE

THE January conference of diocesan officers will be held on Thursday, the 21st, at 10:30 A.M. The subject will be "The Extension of the Auxiliary, and Representation."

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The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following from November 1st to December 1st, 1908.

• Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

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BLOCKTON—Church of Our Saviour: (Apportionment, 1907-08) Gen....	3 00
FLORENCE—Trinity Church: Gen....	3 00
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TUSCALOOSA—Christ Church: Gen....	75 00
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ALBANY—All Saints' Cathedral: Gen., \$170.20; Sp. for Sagada Mission, Philippine Islands, \$246.73.....	416 93
St. Paul's: Sp. for Sagada Mission, Philippine Islands, \$33; S. S., Sp. for Cape Mount, lighting plant, Africa, \$12.58.....	45 58
Robert C. Pruyn, Sp. for Sagada Mission, Philippine Islands.....	50 00
AMSTERDAM—St. Ann's: Gen.....	60 58
MASSENA—St. John's: Gen.....	5 00
BURKE—Louise W. Wiley, Gen.....	5 50
FORT EDWARD—St. James's: Gen.....	3 65
GREEN ISLAND—St. Mark's: Frn.....	
HUDSON—Christ Church: (Apportionment, 1907-08) Gen.....	54 78
MASSENA—St. John's: Gen.....	10 00
MECHANICVILLE—"D. H. C.," Sp. for Sagada Mission, Philippine Islands.....	1 00
POTSDAM—Trinity Church: T. Streetfeld Clarkson, \$60, Levinus Clarkson, \$60; (In Memoriam) (Graduate) scholarship, South Dakota, S. S., Sp. for Cape Mount Lighting Plant, \$9.....	129 00
PRATTSVILLE—Rev. James B. Sill, Sp. for Sagada Mission, Philippine Islands.....	2 00
SOUTH CAIRO—"Cash," Frn.....	25 00

TROY—St. Barnabas's: Guild, Sp. for Cape Mount Lighting Plant, Africa.....	3 00
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Arkansas

Ap. \$15.00; Sp. \$14.00

CAMDEN—St. John's S. S.: Sp. for Church Extension Fund, Porto Rico.....	4 00
LITTLE ROCK—Trinity Church: Wo. Aux., Gen.....	15 00
P. K. Roots, Sp. for Church Extension Fund, Porto Rico.....	10 00

Atlanta

Ap. \$146.50; Sp. \$3.50

ATLANTA—St. Luke's: Frn., \$6.50; S. S., Infant Class, Sp. for St. Luke's Hospital, Shanghai, to restore sight to stone blind man, \$8.50.....	15 00
GRIFFIN—St. George's: (Apportionment, 1907-08) Gen.....	40 00
MISCELLANEOUS—Branch Wo. Aux., school at Guantanamo, Cuba, \$50; training Bible-woman, Sendal, Tokyo, \$50.....	100 00

California

Ap. \$113.98

MADERA—Trinity Church: Gen.....	3 75
MENLO PARK—Trinity Church S. S.: Salary of Rev. J. W. Nichols, Shanghai.....	2 50
OAKLAND—St. Paul's: Gen.....	3 95
PALO ALTO—All Saints': Gen.....	15 00
ROSS—St. John's: Guild, salary of Rev. J. W. Nichols, Shanghai.....	6 00
SALINAS—St. Paul's: Gen.....	13 00
SAN FRANCISCO—St. Luke's: Salary of Rev. J. W. Nichols, Shanghai.....	7 28
VISALIA—St. Paul's: Gen.....	2 50
WATSONVILLE—All Saints': Gen.....	10 00
MISCELLANEOUS—"Friends," salary of Rev. J. W. Nichols, Shanghai.....	50 00

Central New York

Ap. \$300.87; Sp. \$187.00

CAPE VINCENT— <i>St. John's</i> : Gen.....	25 00
CAZENOVIA — <i>St. Peter's</i> : King's Daughters, Bishop Rowe's work, Alaska, \$25; Bishop Kendrick's work, New Mexico and Arizona, \$25.	50 00
NEW BERLIN— <i>St. Andrew's</i> : Sp. for Cape Mount Lighting Plant, Africa.	6 00
OSWEGO— <i>Christ Church</i> : Frn.....	80 00
OWEGO—Mrs. G. W. Clark, Sp. for Sagada Mission, Philippine Islands.	25 00
OXFORD— <i>St. Paul's</i> : Dom., \$42.61; S. S., Sp. for Lighting Plant, Cape Mount, Africa, \$6.....	48 61
PLESSIS—Miss M. F. Millard, Gen....	2 00
SYRACUSE— <i>All Saints'</i> : Gen.....	18 00
UTICA— <i>Trinity Church</i> : \$72.70, S. S., \$10.56, Gen.....	83 26
MISCELLANEOUS—Wo. Aux., Sp. for Miss Clark, Hankow.....	150 00

Central Pennsylvania

Ap. \$311.49; Sp. \$60.00

ATHENS— <i>Trinity Church</i> : Gen.....	32 00
SCRANTON— <i>St. Luke's</i> : Dom., \$1.50; Cuba, \$47.86; Gen., \$15.50.....	64 86
SOUTH BETHLEHEM— <i>Nativity</i> : Gen....	17 68
WILKES-BARRE— <i>St. Stephen's</i> : Sp. for Cuba, \$10; S. S., "St. Stephen's" scholarship, St. Hilda's School, Wuchang, \$50; "St. Stephen's" scholarship, Colored People's Orphan Asylum, Africa, \$50; "St. Stephen's" scholarship, High School, Africa, \$40; "St. Peter's" scholarship, St. Agnes's School, Kyoto, \$50; Gen., \$6.95; Sp. for Bishop Knight, Cuba, \$50.....	256 95

Chicago

Ap. \$351.70; Sp. \$253.61

BERWYN — <i>St. Michael and All Angels'</i> : Gen.....	1 50
CHICAGO— <i>Ascension</i> : Dom., \$15.15; Diocese of Fond du Lac, \$50; Frn., \$16.10.....	81 25
Epiphany: Sp. for Sagada Mission, Philippine Islands.....	4 50
<i>St. John's</i> : Wo. Aux., Sp. for work in Alaska.....	13 00
<i>St. Simon's</i> : "S. J. M.", Sp. for the Sagada Mission, Philippine Islands, "L." "Frank" scholarship, \$40, "H." (Memorial) scholarship, \$40, "J." (Memorial) scholarship, \$40, <i>St. John's</i> School, Cape Mount, Africa.....	120 00
Mrs. G. S. Isham, Sp. for cathedral site, Manila, Philippine Islands....	25 00
ELGIN— <i>Church of the Redeemer</i> : Wo. Aux., Sp. for work in Alaska.....	5 00
HINSDALE— <i>Grace</i> : Gen.....	3 00
LA GRANGE— <i>Emmanuel Church</i> : Frn., \$20; Gen., \$25.....	45 00
WHEATON— <i>Trinity Church</i> : Gen.....	16 30
MISCELLANEOUS—Wo. Aux., Sp. for Seward, Alaska.....	73 55
"A Study Class," Wo. Aux., Sp. for work in Alaska.....	2 56
Junior Aux., Sp. for scholarship, Anvik, Alaska.....	100 00
Babies' Branch, for "Gaylord Hart Mitchell Memorial" kindergarten, Akita, Tokyo, \$25; "Catherine McLaren Anderson" cot, Elizabeth Bunn Hospital, Wuchang, \$30; Gen., \$20; Sp. for "Little Helpers" bed, St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Emergency Fund, White Rock Indians, Utah, \$15.....	100 00
Wo. Aux., offertory at semi-annual meeting, October 20th, Gen.....	9 65

Colorado

Sp. \$5.00

COLORADO SPRINGS— <i>St. Stephen's</i> S.: Sp. for Church Extension Fund, Porto Rico.....	5 00
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Connecticut

Ap. \$679.00; Sp. \$698.13

CANAAN— <i>Christ Church</i> : Gen.....	23 08
DERBY— <i>St. James's</i> : For Bishop Johnson's work, South Dakota.....	56 54
EAST HARTFORD— <i>St. John's</i> : Gen....	37 36
FORESTVILLE—(In Memoriam) "A. L. T." for work in Alaska.....	20 00
HARTFORD— <i>Christ Church</i> : Sp. for Mann Memorial Hall, Shanghai....	5 00
<i>Trinity Church</i> : Mission work in Alaska, \$200; Philippines, \$100; for work in New Hampshire, \$100; Sp. for Mann Hall, Shanghai, \$100; Gen., \$45.61.....	545 61
LIME ROCK— <i>Trinity Church</i> : Sp. for Mann Memorial Hall, Shanghai....	88 13
MIDDLETOWN — <i>Berkeley Divinity-school</i> : Sp. for Mann Memorial Hall, Shanghai.....	2 00
NEW HAVEN—"In memory of S. M. D." Sp. for Bishop Brent, Philippine Islands.....	20 00
Through S. C. Chu, Sp. for Mann Memorial Hall Building Fund, Shanghai.....	50 00
PLAINVILLE— <i>Church of Our Saviour</i> : Gen.....	15 00
POMFRET — <i>Christ Church</i> : Dom., \$35.68; Frn., \$35.67.....	71 35
<i>Pomfret School Chapel</i> : Sp. for Bishop Brent, Philippine Islands, for Sagada Mission.....	100 00
SALISBURY— <i>St. John's</i> : \$5, Mrs. M. Norton, \$5.50, Sp. for enlarging St. John's College, Shanghai.....	10 50
TORRINGTON— <i>Trinity Church</i> : "Three Friends" Sp. for Mann Memorial Hall, Shanghai.....	20 00
WATERBURY— <i>St. John's</i> : "A Friend," \$50, S. S., \$25, Sp. for Mann Memorial Hall, Shanghai.....	75 00
<i>St. Margaret's School for Girls</i> : Sp. for Mann Memorial Hall, Shanghai..	121 50
WESTPORT— <i>Christ Church</i> : Gen.....	10 06
WINSTED— <i>St. James's</i> : Sp. for Mann Memorial Hall, Shanghai.....	6 00
MISCELLANEOUS—Wo. Aux. of Litchfield County, Sp. for Mann Memorial Hall, Shanghai.....	10 00

Dallas

Ap. \$25.80; Sp. \$16.00

DALLAS— <i>St. Matthew's</i> S. S.: Sp. for Iolani School for Boys, Honolulu..	6 00
MISCELLANEOUS — Wo. Aux., Indian, \$10; Dom., \$15.80; Sp. for Building Fund at Black Mountain, Asheville, \$10.....	35 80

Delaware

Sp. \$40.00

MISCELLANEOUS—Wo. Aux., Sp. for altar at Katala, Alaska.....	40 00
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Duluth

Ap. \$13.35

BRECKENRIDGE— <i>St. Paul's</i> : Gen.....	8 35
COLERAINE— <i>Church of the Good Shepherd</i> : Gen.....	5 00

Florida

Ap. \$1.07; Sp. \$7.34

PENSACOLA— <i>St. Katharine's</i> S. S.: Gen.....	1 07
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ST. AUGUSTINE—Trinity Church: Sp.
for Bishop Rowe, Alaska..... 7 34

Georgia

Sp. \$25.00

AUGUSTA—Church of the Good Shep-
herd: Sp. for Life Insurance, Dr.
Boone, Shanghai..... 25 00

Harrisburg

Ap. \$118.65; Sp. \$5.00

HARRISBURG—St. Andrew's: Gen..... 100 00
SELINSGROVE—All Saints': Gen..... 3 21
WILLIAMSPORT—Christ Church: Frn..
\$7.72; Gen., \$7.72; Branch Girls'
Friendly Society, Sp. for Mr. and
Mrs. Staunton's work, Sagada,
Philippine Islands, \$5..... 20 44

Indianapolis

Ap. \$43.75; Sp. \$60.00

INDIANAPOLIS—Christ Church: Wo.
Aux., Sp. for St. Luke's Hospital,
Ponce, Porto Rico, for furnishings..
60 00
Grace Pro-Cathedral: Wo. Aux.,
"Sarah Pratt" scholarship, St. Aug-
ustine's School, Africa, \$25; St.
John's School, Cape Mount, Africa,
\$5..... 30 00
NEW ALBANY—St. Paul's: Wo. Aux.,
Gen..... 5 00
WASHINGTON—St. John's: Gen..... 8 75

Iowa

Ap. \$3.50; Sp. \$5.00

COUNCIL BLUFFS—St. Paul's: Junior
Aux., Gen..... 3 50
SIOUX CITY—St. Thomas's: "A Mem-
ber," Sp. for rebuilding Sagada
mission, Philippine Islands..... 5 00

Kansas

Ap. \$28.75

HIAWATHA—St. John's: Gen..... 10 00
PITTSBURG—St. Peter's: Gen..... 2 50
WAMEGO—St. Luke's: (Apportion-
ment 1907-08) Gen..... 10 00
WETMORE—Grace: Gen..... 6 25

Kansas City

Ap. \$12.00; Sp. \$53.60

KANSAS CITY—Grace S. S.: Birthday
Box, Sp. for Bishop Rowe, Alaska. 3 00
St. John's: Junior Aux., Gen..... 1 00
St. Mary's: Wo. Aux., Gen., \$5;
Sp. for St. Mary's-on-the-Mount,
Sewanee, Tennessee, \$25; "A Mem-
ber," Wo. Aux., Sp. for author of
"A Day's Work in Pacific North-
west," \$5; Junior Aux., Frn., \$1..
*36 00
ST. JOSEPH—Christ Church: Junior
Aux., Sp. for Miss Bristowe, Tokyo,
for organ..... 20 00
WAPTON—Henrietta J. Bulkley, Bra-
zil..... 5 00

Kentucky

Ap. \$239.93; Sp. \$25.50

LOUISVILLE—Advent: Intermediates,
Wo. Aux., \$11, Junior Aux., \$7,
Gen..... 18 00
Christ Church Cathedral: Dom., \$37-
15; Mrs. Wm. Heyburn, \$25; "A
Communicant," 50 cts.; Sp. for
Church Extension Fund, Porto Rico.
62 65
Grace: Wo. Aux., Gen. (of which
Junior Aux., \$5)..... 20 35
St. Andrew's: Gen., \$137.75; Wo.
Aux., Brazil, \$12.50..... 150 25
St. Paul's: Wo. Aux., Gen..... 1 00

MISCELLANEOUS—"A Communicant,"

Gen..... 10 00
Junior Aux., Offering at United Meet-
ing, Gen..... 3 18

Lexington

Ap. \$10.00

DANVILLE—Mrs. J. R. Cowan, Frn... 10 00

Long Island

Ap. \$598.59; Sp. \$429.49

ASTORIA—St. George's S. S.: Miss
Lillenthal's Class, for School, Soo-
chow, Shanghai..... 3 42
BROOKLYN—Christ Church (Bedford
Avenue): Wo. Aux., Sp. for Sewing
teacher's salary, St. Augustine's
School, Raleigh, North Carolina... 5 00
Christ Church Chapel (Wolcott Street):
Gen..... 15 00
Grace (Heights): Gen..... 250 00
St. Ann's: Wm. G. Low, Sp. for Anking
Fund, Hankow..... 250 00
St. George's: Wo. Aux., Sp. for Sewing
teacher's salary, St. Augustine's
School, Raleigh, North Carolina... 2 00
St. Jude's: Wo. Aux., Sp. for Domes-
tic Contingent Fund, \$2; Sp. for
Sewing teacher's salary, St. Augus-
tine's School, Raleigh, North Caro-
lina, \$2..... 4 00
St. Mark's: St. Helena's Guild, Sp.
for Bishop Rowe, Alaska..... 25 00
St. Paul's (Flatbush): Wo. Aux., Sp.
for Sewing teacher's salary, St.
Augustine's School, Raleigh, North
Carolina..... 1 00
St. Philip's: Girls' Friendly Society,
Sp. for Miss Seaman's discretion,
Girls' School, Cape Mount, Africa.. 5 00
St. Stephen's: Gen..... 20 80
Miss Bedell, Sp. for Manila Cath-
edral site, Philippine Islands..... 10 00
Miss Mary E. Myers, Wo. Aux., Sp.
for Miss Ridgely, Cape Mount,
Africa..... 5 00
FLUSHING—St. George's: Dom., \$111-
50; S. S., Sp. for Archdeacon Smith,
Oklahoma, \$63.57..... 175 07
GREAT NECK—All Saints': Indian Mis-
sion, \$47.87; Wo. Aux., Sp. for
Sewing teacher's salary, St. Augus-
tine's School, Raleigh, North Caro-
lina, \$20..... 67 87
HEMPSTEAD—St. George's: Sp. for the
Rev. Malcolm G. Taylor, St. Paul's
Mission among Southern Mountain-
eers, Asheville, \$24; Sp. for Arch-
deacon Bryan's work, Panama,
\$11.92..... 35 92
LAWRENCE—"For Christ," Gen..... 50 00
OYSTER BAY—Miss I. Peter's, Sp. for
rebuilding Sagada Mission, Philip-
pine Islands..... 3 00
SAG HARBOR—Christ Church: Wo.
Aux., "Marcus and Elizabeth Starr"
scholarship, St. Mary's Hall, Shang-
hal..... 50 00
MISCELLANEOUS—Wo. Aux., Gen..... 50 00

Maine

Ap. \$14.75

CAMDEN—"A Friend," Gen..... 10 00
FORT FAIRFIELD—St. Paul's: Gen.... 2 80
PRESQUE ISLE—St. John's: Gen..... 1 95

Marquette

Ap. \$350.00

MARQUETTE—St. Paul's: Wo. Aux., for
salary of Miss Knox, Fairbanks,
Alaska..... 350 00

Maryland

Ap. \$282.88; Sp. \$120.08

BALTIMORE— <i>Emmanuel Church</i> : Sp. toward rebuilding the Church and School, Sagada, Philippine Islands..	76 08
<i>Memorial</i> : Girls' Friendly Society, Sp. for Sagada Mission, Philippines, \$8; Sp. for Boone Library, Wuchang, Hankow, \$1.....	9 00
<i>Redemption</i> : Mothers' Mission, Sp. for Bishop Rowe, Alaska.....	5 00
Henrietta Stewart, Sp. for the Rev. J. Armistead Welbourn's church in Hongo, Tokyo.....	10 00
BALTIMORE Co.— <i>Reisterstown Parish</i> : Gen.	63 28
(LUTHERVILLE)— <i>Church of the Holy Comforter</i> : Wo. Aux., Sp. for Library, Wuchang, Hankow, \$5; for Bishop Brent's work in the Philippines, \$10; S. S., for the work of the Rev. J. G. Meem, Pelotas, Brazil, \$5.....	20 00
(CATONSVILLE)— <i>St. Timothy's</i> : Wo. Aux., Gen.	8 00
(TOWSON)— <i>Trinity Church S. S.</i> : For Bishop Rowe's work in Alaska..	7 75
FREDERICK Co.— <i>All Saints</i> : J. D. Baker, Sp. for Mann Memorial Hall, Shanghai, \$10; Five Cent Collection, Wo. Aux., Indian, \$3.75; Mexico, \$5; Frn., \$6.75.....	25 50
HOWARD Co. (ELK RIDGE)— <i>Grace</i> : Gen.	75 00
(HIGHLAND)— <i>St. Mark's</i> : Gen.....	6 50
<i>Mt. Calvary</i> : Gen.....	1 65
<i>St. John's</i> : Wo. Aux., Indian, \$2.50; Frn., \$2.50; Juniors, Alaska, \$5....	10 00
(Elkridge)—G. W. C. Schmidt, Bishop Rowe's work, Alaska, \$5; Sp. for Miss Ridgely's work, Cape Mount, \$5.....	10 00
HOWARD AND ANNE ARUNDEL Co's.— <i>Trinity Church</i> : Wo. Aux., for "Paul" scholarship, Boone College, Wuchang, Hankow.....	50 00
WASHINGTON Co.— <i>St. John's S. S.</i> (Hagerstown): For "Frances Howell Kennedy" scholarship, St. Hilda's School, Wuchang, Hankow.....	25 00

Massachusetts

Ap. \$481.82; Sp. \$1,282.00

AMESBURY— <i>St. James's</i> : Wo. Aux., Hooker School, Mexico.....	1 00
BOSTON — <i>Emmanuel Church</i> : (of which "A Member," \$50), Sp. for Sagada Mission, Philippine Islands.	255 00
<i>Church of the Holy Spirit</i> (Mattapan): Wo. Aux., salary of Miss Woodruff, Africa.....	2 00
<i>St. John's</i> (Roxbury): "A Member," Sp. for Rev. N. Matthews, for work at Cape Mount, Africa.....	1 50
(Roxbury)—"L," China.....	5 00
<i>St. Mark's</i> (Dorchester): "A Member," Wo. Aux., Sp. for Mr. Walker's work, Shanghai.....	50
<i>St. Mary's</i> (Dorchester): Frn.....	35 09
<i>Trinity Church</i> : Sp. for Bishop Brent, for Sagada Mission, Philippine Islands, \$561; "A Member," Wo. Aux., Hooker School, Mexico, \$5; Sp. for repairs on Miss Woodruff's house, Cape Palmas, Africa, \$5.....	571 00
"A Member," Wo. Aux., Sp. for Rev. N. Matthews's Infirmary, Africa....	350 00
"S. J. B." Colored work.....	30 00
Georgiana G. Eaton, Wo. Aux., Sp. for industrial work, Cape Mount, Africa.....	25 00
"New England Heathen," Sp. for Bishop Brent, to use in that part of	

his work most dear to him, Philippine Islands.....	25 00
"A Friend," Sp. for Mann Memorial Hall, Shanghai.....	15 00
BROOKLINE— <i>St. Paul's</i> : Wo. Aux., Sp. for Rev. W. H. Hardin, Gastonia, Asheville, for rectory.....	5 00
"A Friend," Frn.....	10 00
CAMBRIDGE— <i>Christ Church</i> : Sp. for Chinese Hospital, San Francisco, California.....	7 00
<i>St. James's</i> : Wo. Aux., salary of Miss Woodruff, Africa, \$5; Sp. for salary of primary school teacher, Arden, Asheville, \$10.....	15 00
CONCORD— <i>Trinity Church</i> : (of which \$13.51 Apportionment, 1907-08) Gen.	21 51
GROTON— <i>Groton School</i> : Gen.....	50 00
HINGHAM— <i>St. John the Evangelist's</i> : Sp. for Cape Mount Lighting Plant, Africa.....	9 00
LYNN— <i>St. Stephen's</i> : Sp. for Mann Memorial Hall, Shanghai, \$5; Wo. Aux., salary of Miss Woodruff, Africa, \$20.....	25 00
MARBLEHEAD— <i>St. Michael's</i> : Penny Savings, Wo. Aux., Hooker School, Mexico, \$2; San Gabriel, Brazil, \$1; Isle of Pines, Cuba, \$1; Haiti, \$1..	5 00
NEW BEDFORD— <i>Grace</i> : Frn., \$145.93; Cape Mount, Africa, \$15; for Bishop Brent's work, Philippine Islands, \$15; Mrs. Horatio Hathaway, for scholarship, St. John's School, Cape Mount, Africa, \$25.....	200 93
NEWTON— <i>Church of the Messiah</i> (Auburndale): Wo. Aux., Sp. for Bishop Rowe's Hospital, Alaska....	5 00
<i>Church of the Redeemer</i> (Chestnut Hill): Dom.....	44 11
<i>St. Mary's</i> (Lower Falls): Africa.....	2 10
SOMERVILLE— <i>St. James's S. S.</i> (West): Sp. for Cape Mount Lighting Plant, Africa.....	3 00
<i>St. Thomas's</i> : (Apportionment, 1907-08) Gen.....	10 00
SWANSEA— <i>Christ Church</i> : Wo. Aux., work in Nevada, \$6; Western Colorado, \$6; stipend of missionary in Logan, Utah, \$7.....	19 00
WALPOLE— <i>Epiphany</i> : Wo. Aux., Gen.....	10 00
WEYMOUTH— <i>Trinity Church S. S.</i> : Gen.....	1 00
MISCELLANEOUS—Interest on deposits* Gen.....	5 08

Michigan

Ap. \$119.53

ALMA— <i>St. John's</i> : Dom.....	2 49
DETROIT— <i>Ephphatha Deaf-Mute Mission</i> : Gen.....	2 00
Homer W. Josselyn, Gen.....	34 10
FENTON— <i>St. Jude's S. S.</i> : Gen.....	3 89
FLINT— <i>St. Paul's</i> : Gen.....	26 55
SAGINAW— <i>St. John's</i> : Gen.....	50 50

Michigan City

Ap. \$64.08; Sp. \$4.50

ELKHART— <i>St. John's</i> : Junior Aux., Gen.....	5 00
FORT WAYNE— <i>Trinity Church</i> : Indian Branch, Wo. Aux., Gen., \$10; Junior Aux. (of which Babies' Branch, \$5); Gen., \$13.91; Babies' Branch, Akita Kindergarten, Tokyo, \$5; Children's Branch, Chinese Annex, Sp. for children's ward, St. Luke's Hospital, San Francisco, California, \$4.50...	33 41
MARION— <i>Gethsemane</i> : Dom.....	30 17

Milwaukee

Ap. \$132.88; Sp. \$3.00	
DELANEY— <i>Christ Church</i> : Dom., \$8.45; Frn., \$14.43.....	22 88
OCONOMOWOC— <i>Zion</i> : Woman's Guild and Aux., Alaska.....	10 00
MISCELLANEOUS—Wo. Aux., Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$50; St. Luke's Hospital, Tokyo, \$50.....	100 00
MISCELLANEOUS—Junior Aux., Sp. for bell on Julia C. Emery School, Liberia, Africa.....	3 00

Minnesota

Ap. \$529.34; Sp. \$41.66	
BASSWOOD GROVE— <i>St. Mary's S. S.</i> : Gen.....	2 27
JANESVILLE— <i>St. John's</i> : Gen.....	15 00
ST. PAUL— <i>St. John the Evangelist's</i> : For Bishop Rowe's work, Alaska.....	100 00
MISCELLANEOUS—Wo. Aux., Dom., \$206.03; "Bishop Whipple" scholarship, \$40; "Bishop Gilbert" scholarship, \$40; both in St. Hilda's School, Wuchang, Hankow; "Cora R. Rumson" scholarship, St. Mary's Hall, Shanghai, \$50; Japan, \$76.04.....	412 07
Sp. for stipend of Rev. J. V. Alfvergren.....	41 66

Mississippi

Ap. \$47.00	
BILOXI— <i>Church of the Redeemer</i> : Junior Aux., China.....	2 00
COLUMBUS— <i>St. Paul's</i> : Junior Aux., China.....	2 50
JACKSON— <i>St. Andrew's</i> : Wo. Aux., Gen.....	30 50
RAYMOND—Wo. Aux., Gen.....	3 50
VICKSBURG— <i>Holy Trinity Church</i> : Junior Aux., China.....	5 00
WOODVILLE— <i>St. Paul's</i> : Junior Aux., China.....	3 50

Missouri

Ap. \$329.90	
ST. LOUIS— <i>Church of the Redeemer</i> : Dom.....	75 00
MISCELLANEOUS—Rt. Rev. D. S. Tuttle, D.D., toward restoring Reserve Fund, Gen.....	250 00
Babies' Branch, Gen.....	4 90

Montana

Ap. \$25.00	
HAMILTON— <i>St. Paul's</i> : Gen.....	25 00

Nebraska

Ap. \$52.25	
SOUTH OMAHA— <i>St. Edwards</i> : Dom. and Frn.....	2 25
MISCELLANEOUS—Wo. Aux., "Bishop Worthington" scholarship, Girls' School, Cape Palmas, West Africa..	50 00

Newark

Ap. \$1,505.83; Sp. \$137.50	
BLOOMFIELD— <i>Christ Church</i> : Dom., \$103.20; Gen., \$64.18.....	167 38
BOONTON— <i>St. John's</i> : Gen. (Appor-tionment, 1907-08), \$25; Sp. for Sagada Mission, Philippine Islands, \$12.50.....	37 50
EAST ORANGE— <i>St. Agnes's</i> : Gen.....	5 00
ENGLEWOOD— <i>St. Paul's</i> : Gen.....	346 61
JERSEY CITY— <i>St. John's</i> (Heights): Gen.....	38 60
MONTCLAIR— <i>St. Luke's</i> : Dom., \$400; Mrs. Walter Kidde, Sp. for Rev. E. J. Lee, Hankow, \$100.....	500 00

MONTVALE— <i>St. Paul's</i> : Gen.....	20 00
MORRISTOWN— <i>St. Peter's</i> : Admiral Philip H. Cooper, Sp. for Anking Fund, Hankow.....	10 00
Mrs. Haworth Mills, Sp. for Anking Fund, Hankow.....	10 00
Mrs. Lawrence Mills, Sp. for Anking Fund, Hankow.....	5 00
NEWARK—Diocesan officer, Wo. Aux., Gen.....	100 00
PATERSON— <i>St. Paul's</i> : Gen.....	103 24
SHORT HILLS— <i>Christ Church</i> : Dom., \$165; Frn., \$135.....	300 00

New Hampshire

Ap. \$78.60	
DANBURY— <i>Church of the Holy Spirit</i> : "David" scholarship, St. John's School, Cape Mount, West Africa... ..	50
FRANKLIN— <i>St. Jude's</i> : "David" scholarship, St. John's School, Cape Mount, West Africa.....	8 50
LANCASTER— <i>St. Paul's</i> : Dom.....	5 60
LINCOLN— <i>Church of the Messiah</i> : "David" scholarship, St. John's School, Cape Mount, West Africa... ..	1 00
PETERBORO— <i>All Saints</i> : Gen.....	1 00
PORTSMOUTH— <i>Christ Church</i> : Gen... ..	20 00
St. John's: Gen.....	25 00
TILTON— <i>Trinity Church</i> : "David" scholarship, St. John's School, Cape Mount, West Africa.....	15 00
WHITEFIELD— <i>Transfiguration</i> : Gen... ..	2 00

New Jersey

Ap. \$373.19; Sp. \$176.55	
CRANFORD— <i>Trinity Church</i> : Wo. Aux., Sp. for Rev. Mr. Ishii for work, Holy Trinity Orphanage, Tokyo.....	5 00
ELIZABETH— <i>Christ Church</i> : Dom., \$17.50; Gen., \$151.86; Sp. for Bishop Rowe's hospital work, Alaska, \$5; "A Member," Wo. Aux., Sp. for building St. Andrew's Priory School for Girls in Honolulu, \$20.....	194 36
St. John's: "A Member," Wo. Aux., Sp. for work of Rev. E. J. Lee, Anking, Hankow.....	50 00
Trinity Church: Gen.....	88 20
FLEMINGTON— <i>Calvary</i> : Gen.....	2 00
HADDONFIELD— <i>Grace</i> : Gen.....	1 00
HIGH BRIDGE—Mrs. W. J. Taylor, \$2, Mrs. Knox Taylor, \$3, Sp. for Arch-deacon Stuck, Alaska.....	5 00
METUCHEN— <i>St. Luke's</i> : Gen.....	17 15
MOORESTOWN— <i>Trinity Church S. S.</i> : Sp. for Building Fund of church at New Castle, Diocese of Western Colorado.....	10 00
MOUNT HOLLY— <i>St. Andrew's</i> : Dom... ..	35 48
OCEAN CITY—"A Friend," Sp. for rebuilding at Sagada, Philippine Islands.....	2 00
PLAINFIELD— <i>Grace</i> : Sp. for Anking Fund, Hankow, \$17; Sp. for Tanana, Alaska, \$1; Wo. Aux., Sp. for Anking Fund, Hankow, \$46.....	64 00
"A Friend," Sp. for Rev. Mr. Lee's work, Anking, Hankow.....	2 00
SOMERVILLE— <i>St. John's</i> : Gen.....	20 00
WESTFIELD— <i>St. Paul's</i> : Wo. Aux., Sp. for salary of nurse, Morganton Hospital, Asheville.....	2 00
MISCELLANEOUS—"A Friend," for African catechist.....	40 00
Junior Aux., Sp. for Boone College Fund, Wuchang.....	11 55

New York

Ap. \$2,191.96; Sp. \$15,539.43	
ARDEN— <i>St. John's</i> : Gen.....	18 00
FISHKILL-ON-HUDSON— <i>St. Andrew's</i> : Gen.....	30 00
KINGSTON— <i>Holy Cross</i> : Dom., \$9.60;	

Frh., \$9.60; Gen., \$9.65.....	28 85	<i>St. Thomas's</i> : Sp. for Colored school work, South Carolina, \$127.17; "A Friend," Sp. for Boone School, Wuchang, Hankow, \$25.....	152 17
LARCHMONT— <i>St. John's</i> : Gen.....	50 00	<i>Trinity Church</i> : Mrs. Bingham, Sp. for Anking Fund, Hankow.....	3 00
MATTEAWAN— <i>St. Luke's S. S.</i> : Gen., \$60.27; Wo. Aux., for "St. Luke's, Matteawan" scholarship, Training Institute, St. Paul's River, Liberia, West Africa.....	100 27	Foreign Committee, Wo. Aux., Mr. and Mrs. F. L. Stetson, \$100, Mrs. William F. Cochran, \$1,000, Sp. for Rev. S. H. Littell, for Catechetical School, Hankow.....	1,100 00
NEW WINDSOR— <i>St. Thomas's</i> : Gen....	50 00	Wo. Aux., Junior Department, Annual Service, Gen.....	16 00
NEW YORK— <i>All Angels' S. S.</i> : Indian Schools, South Dakota, \$50; Sp. for Bishop Brent, Philippine Islands, \$100; Sp. for Bishop Horner, Asheville, \$100; Sp. for Archdeacon B. M. Spurr, Moundsville, West Virginia, \$50.....	300 00	Mrs. W. F. Cochran, Sp. for Anking Fund, Hankow.....	10,000 00
<i>Ascension</i> : Dom. and Frn.....	363 84	George Foster Peabody, \$1,000, W. Bayard Cutting, \$500, R. Fulton Cutting, \$500, Sp. for Boys' School, Bagulo, Philippine Islands.....	2,000 00
<i>Beloved Disciple</i> : Gen.....	19 75	James May Duane, Sp. for Boone School, Wuchang, Hankow.....	250 00
<i>Calvary</i> : Sp. for electric lights for St. John's College, Shanghai, \$200; Sp. for rebuilding Sagada Mission, Philippine Islands, \$279.....	479 00	League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon..	50 00
<i>Christ Church</i> : Wo. Aux., Foreign Committee, for All Saints' Catechetical School, Hankow, \$25; Junior Aux., for work among the blind, St. Luke's Hospital, Shanghai, \$8.....	33 00	"Anonymous," Sp. for Church Extension Fund, Porto Rico.....	50 00
<i>Christ Church</i> (New Brighton, S. I.): Sp. for Mann Memorial Hall, St. John's College, Shanghai.....	10 00	Mrs. Francis Upton Johnston, \$15, Miss M. A. Johnston, \$10, Sp. for Sagada Mission, Philippine Islands.	25 00
<i>Christ Church</i> (Riverdale): Wo. Aux., Sp. for Rev. S. H. Littell, Hankow..	3 00	Wm. Alex Smith, Sp. for Sagada Mission, Philippine Islands.....	25 00
<i>Grace Chapel</i> : Gen.....	100 00	Elihu Chauncey, Sp. for Boone School, Wuchang, Hankow.....	20 00
<i>Grace</i> : Wo. Aux., Sp. for Anking Fund, Hankow, \$40; St. Augustine's League, Committee on Colored Missions, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10.....	50 00	"M. S.," Sp. for Sagada Mission, Philippine Islands.....	10 00
<i>Holy Communion</i> : Junior Aux., Sp. for Deaconess Boorman, Charlottesville, Virginia, for organ.....	15 00	(RICHMOND)—The Misses Moore, Wo. Aux., Sp. for the Rev. Y. Suguria, True Light Church, Tokyo.....	10 00
<i>Incarnation</i> : Gen., \$100; Sp. for Sagada Mission Fund, Philippine Islands, \$140; Family Missionary Box, Colored, \$5; Wo. Aux., Mrs. I. T. Williams, Sp. for Rev. N. Matthews, toward equipment of the infirmary at Cape Mount, Africa, \$5; "A Member," Sp. for Miss Ridgely, Cape Mount, Africa, toward the support of Mary Watson, \$5; Wo. Aux., Sp. for the outfit of the infirmary at Cape Mount, Africa, \$30.....	285 00	Miss M. L. Lewis, Sp. for St. Luke's Hospital, Ponce, Porto Rico, for furnishings.....	10 00
<i>Intercession Chapel</i> : Sp. for Church Extension Fund, Porto Rico, \$87.78; Saturday Morning Boys' Club, Sp. for Alaska, \$10.25; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$10.....	108 03	The Misses Ferry, Sp. at Bishop Rowe's discretion, Alaska.....	10 00
<i>Resurrection S. S.</i> : Gen.....	32 54	Mary W. North, Sp. for Sagada Mission, Philippine Islands.....	10 00
<i>St. Agnes's Chapel</i> : For work of Archdeacon Stuck, Alaska, \$20; Wo. Aux., Sp. for Church Extension Fund, Porto Rico, \$12; Sp. for rebuilding Sagada Mission, Philippine Islands, \$12.....	44 00	Miss Dickey, Alaska.....	5 00
<i>St. Augustine's Chapel</i> : Missionary Guild, Dom., \$19.20; Frn., \$19.20.....	38 40	"Friends," Sp. for Sagada Rebuilding Fund, Philippine Islands.....	3 23
<i>St. Cyprian's</i> : (of which S. S., \$24.50) Gen.....	33 25	Miss M. C. Elmendorf, Sp. for Rev. J. A. Staunton, for Sagada Mission, Philippine Islands.....	2 50
<i>St. Esprit's</i> : Dom., \$100; Frn., \$100; Indian, \$5; Colored, \$10; theological education, China, \$5.....	220 00	OSSNING— <i>St. Paul's</i> : Wo. Aux., Gen.	5 00
<i>St. George's</i> : Wo. Aux., Sp. for salary of Rev. Mr. Rice, Utah.....	400 00	POUGHKEEPSIE— <i>Christ Church</i> : Gen..	30 00
<i>St. James's</i> : Wo. Aux., Sp. for Rev. H. J. Purden, Spokane, for church building, \$25; Sp. for Rev. W. H. Hardin, Gastonia, Asheville, \$5....	30 00	RYE— <i>Christ Church</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	82 00
<i>St. John the Evangelist's</i> : Gen.....	50 00	STAATSBURGH— <i>St. Margaret's</i> : Wo. Aux., Sp. for Bishop Brown, Arkansas.....	10 00
<i>St. Mark's</i> : Gen.....	18 58	SUFFERN— <i>Christ Church</i> : Gen.....	21 48
<i>St. Michael's</i> : St. Augustine's League, Wo. Aux., Sp. for Mrs. R. C. Stevens, Industrial School, South Jacksonville, Florida.....	2 50	TARRYTOWN— <i>Christ Church</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	20 00
<i>St. Stephen's</i> : \$108, Benjamin Letcher, \$5, Gen.....	113 00	TUXEDO PARK— <i>St. Mary's</i> : Wo. Aux., Sp. for Building Fund, Mann Memorial Hall, Shanghai.....	25 00
		Mrs. Ernest R. Adee, Sp. for Archdeacon Smith's work, Oklahoma....	10 00
		YONKERS—Mrs. Eva S. Cochran, Sp. for Bishop Wells, Spokane.....	100 00
		MISCELLANEOUS—Domestic Committee of the Diocese of New York for the Easter School, Bagulo, Philippine Islands, \$500; for the Water System, Bagulo, Philippine Islands, \$100....	600 00
		Junior Department, Gen.....	40 00
		Wo. Aux., Archdeaconry of Orange, Sp. for St. John's College, Shanghai.....	10 00
		North Carolina	
		Ap. \$10.00	
		RALEIGH— <i>St. Augustine's</i> : Wo. Aux., Gen.....	10 00

Ohio

Ap. \$78.95; Sp. \$5.00

AKRON— <i>St. Paul's</i> : Gen.....	13 95
FREMONT— <i>St. Paul's</i> : Wo. Aux., for the Rev. H. G. Limric's work in Mexico	29 00
GENEVA— <i>Christ Church</i> : Wo. Aux., for salary of Miss Elwin, Shanghai.	5 00
PAINESVILLE— <i>St. James's</i> : Wo. Aux., for salary of Miss Elwin, Shanghai (of which Junior Aux., \$5), \$15; "Julia Bedell" scholarship, St. John's University, Shanghai, \$5; Junior Aux., Oklahoma, \$5; Alaska, \$5	30 00
WELLSVILLE— <i>Ascension</i> : Gen.	1 00
MISCELLANEOUS—Junior Aux., Sp. for Building Fund, Sagada, Philippines.	5 00

Oregon

Ap. \$25.45

GRANT'S PASS— <i>St. Luke's</i> : Gen.....	4 35
OREGON CITY— <i>St. Paul's</i> : Gen.....	8 10
PORTLAND— <i>All Saints'</i> : Dom.....	9 00
TOLEDO— <i>St. John's</i> : Gen.....	4 00

Quincy

Ap. \$119.21

GALESBURG— <i>Grace</i> : Gen.	6 71
KEWANEE— <i>St. John's S. S.</i> : Gen....	7 00
KNOXVILLE— <i>St. Mary's</i> : Gen.....	21 00
PITTSFIELD— <i>St. Stephen's</i> : Gen.....	14 50
ROCK ISLAND— <i>Trinity Church</i> : Alaska, \$21.40; Gen., \$45.....	66 40
RUSHVILLE— <i>Christ Church</i> : Gen.....	3 60

Rhode Island

Ap. \$376.80; Sp. \$457.00

MIDDLETOWN— <i>St. Columba's Chapel</i> : Sp. for Bishop Root's work, Hankow	22 00
NEWPORT— <i>Trinity Church</i> : Dom., \$25; Gen., \$73.97	98 97
PROVIDENCE— <i>All Saints' Memorial</i> : Dom. and Frn.....	53 15
<i>Calvary S. S.</i> : Sp. for Archdeacon Stuck, Indian boys, Alaska, \$15; Sp. for Bishop Restarick, Priory School for girls, Honolulu, \$15.....	30 00
<i>St. John's</i> : China, \$523; Africa, \$3.37; Wo. Aux., Sp. for Manila Cathedral Site, Philippine Islands, \$100; S. S., "St. John's" scholarship, St. Mary's School, South Dakota, \$60	163 65
<i>St. Stephen's S. S.</i> : Sp. for Church Extension Fund, Porto Rico.....	5 00
Mrs. E. A. Shepard, Sp. for St. James's Hospital, Anking, Hankow.	200 00
WARREN— <i>St. Mark's S. S.</i> : Dom. and Frn.....	46 03
WICKFORD— <i>St. Paul's</i> : Bishop Kinsolving, Brazil	10 00
MISCELLANEOUS—Wo. Aux., Sp. for Rev. Mr. Matthews, Africa.....	100 00
"A Friend," through Bishop Hare, for catechists in South Dakota.....	100 00

South Carolina

Ap. \$144.18; Sp. \$13.50

ANDERSON— <i>Grace</i> : Wo. Aux., Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai	5 00
BLACK OAK— <i>Trinity Church</i> : Gen....	7 50
BARNWELL— <i>Holy Apostles'</i> : Gen.....	15 00
CHARLESTON— <i>Grace</i> : Junior Aux., for "Bishop Capers" Day-school, Hankow	5 00
<i>Holy Communion</i> : Wo. Aux., Bible-woman, Hankow, \$5; Bible-woman, Kyoto, \$5	10 00

<i>St. Luke's</i> : Wo. Aux., Bible-woman, Kyoto, \$5; "Nana S. Wilson" Day-school, Hankow, \$10; Gen., \$7.11; Sp. for Miss Carter, Alaska, \$6....	28 11
<i>St. Paul's</i> : Wo. Aux., Bible-woman, Kyoto, \$5; Bible-woman, Hankow, \$3; Mary Pinckney Fund, Bible-woman, Tokyo, \$1.....	9 00
EASTOVER— <i>Emmanuel Church</i> : Gen..	2 50
PEAKE— <i>St. Simon's</i> : Gen.....	10 00
SPARTANBURG— <i>Advent</i> : Wo. Aux., "Margaret Manning Memorial" scholarship, St. Mary's Hall, Shanghai, \$25; Bible-woman, Hankow, \$5; Bible-woman, Tokyo, \$2; "Nana Shand Wilson" Day-school, Hankow, \$5; Mary Pinckney Fund, for Bible-woman, Tokyo, \$5; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$2.50	44 50
WALHALLA— <i>St. John's</i> : Gen.....	7 50
YORKVILLE— <i>Church of the Good Shepherd</i> : Wo. Aux., Gen.....	10 23
MISCELLANEOUS—The Columbia Convocation, Gen.	3 34

Southern Ohio

Ap. \$210.12; Sp. \$60.59

CINCINNATI — <i>Advent</i> : Dom., \$3.67; Frn., \$4.64; Gen., \$86.53.....	99 89
<i>Calvary</i> (Clifton): Mrs. Sherlock, Wo. Aux., Sp. for Bishop Van Buren, Porto Rico.....	10 00
<i>Grace</i> (College Hill): Gen.....	7 08
COLUMBUS— <i>Trinity Church S. S.</i> : St. Andrew's Priory, Honolulu.....	5 00
GLENDALE— <i>Christ Church</i> : Dom.....	93 15
MADISONVILLE— <i>Holy Trinity Church</i> : Sp. for Rev. Mr. Reifsnider's work, Kyoto	5 59
MISCELLANEOUS—Wo. Aux., Sp. for Rev. C. S. Reifsnider, for new church buildings, Fukui, Kyoto.....	45 00

Southern Virginia

Ap. \$337.28; Sp. \$92.50

AUGUSTA Co. — <i>Emmanuel Church</i> (Staunton): Frn.....	26 10
Virginia Female Institute, Missionary Society, "Patty Watkins" scholarship, Girls' Training Institute, Africa	25 00
HALIFAX Co.— <i>St. John's</i> (Houston): Gen.....	20 00
NORFOLK Co.— <i>St. Luke's</i> (Norfolk): Gen.....	138 03
<i>St. Paul's</i> , <i>St. Bride's Parish</i> (Berkley): Gen.....	25 00
<i>St. Paul's</i> , <i>Elizabeth River Parish</i> (Norfolk): Gen.....	41 00
<i>Trinity Church</i> (Portsmouth): Frn.. Mrs. William C. Dickson, Sp. for Rev. B. L. Ancell, Yang Chow, Shanghai	50 00
(Norfolk)—L. Page Taylor, Sp. for Sagada Mission, Philippine Islands, \$10; Sp. for Anking Fund, \$25.....	35 00
NOTTAWAY Co. (Burkeville)—Mrs. N. Sherwell, Sp. for Sagada Mission, Philippine Islands.....	2 50
PRINCESS ANNE Co. (Lynnhaven)—Branch Wo. Aux., Sp. for Girls' School, Anking, Hankow.....	5 00
WASHINGTON Co. (Bristol)—Mrs. H. F. Lewis, Japan Mission.....	65

Springfield

Ap. \$10.00

SPRINGFIELD— <i>St. Paul's</i> : Wo. Aux., Gen.	10 00
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Tennessee

Ap. \$26.73; Sp. \$32.00

CHATTANOOGA— <i>St. Paul's</i> : Sp. for Church Extension Fund, Porto Rico.	7 00
MEMPHIS— <i>Holy Trinity Church</i> : Wo. Aux., Gen.	5 00
NASHVILLE— <i>Christ Church</i> : Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai.	2 50
ROSSVIEW— <i>Grace</i> : Wo. Aux., Sp. for Miss Bull's work, Kyoto.	25 00
SEWANEE— <i>Otey Memorial</i> : Porto Rico Mission, \$15; Cuba, \$4.23.	19 23

Texas

Ap. \$78.70

JEFFERSON— <i>Christ Church</i> : Gen.	3 70
WACO— <i>St. Paul's Parish</i> : Gen.	75 00

Vermont

Sp. \$15.00

ST. ALBAN'S— <i>St. Luke's S. S.</i> : Sp. for Bishop Knight, Cuba.	15 00
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Pennsylvania

Ap. \$5,510.69; Sp. \$7,578.76

AMBLER— <i>Trinity Memorial</i> : Wo. Aux., Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai.	5 00
ARDMORE— <i>St. Mary's</i> : Wo. Aux., Sp. for Rev. R. E. Wood, Wuchang, Hankow.	5 00
BALA— <i>St. Asaph's</i> : Mrs. George B. Roberts, Sp. for Manila Cathedral site, Philippine Islands, \$50; Wo. Aux., Sp. for Rev. S. H. Littell, Hankow, \$5.	55 00
BRYN MAWR— <i>Church of the Redeemer</i> : Sp. for Bishop Knight, Cuba, \$199.36; Mrs. A. J. Cassatt, Sp. for Manila Cathedral site, Philippine Islands, \$100; Wo. Aux., Hooker Memorial School, Mexico, \$50; Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$10; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Rev. Nathan Matthews, Cape Mount, Africa, \$10; Junior Aux., Dom., \$2; Colored, \$2; Indian, \$1; Frn., \$2; S. S., Sp. for the work of Rev. E. J. Lee, Hankow, \$5.	386 36
CLEFTON HEIGHTS— <i>St. Stephen's</i> : Wo. Aux., Sp. for Rev. R. E. Wood, Wuchang, Hankow.	2 00
COATESVILLE— <i>Trinity Church</i> : Junior Aux., Sp. for Anvik School, Alaska.	10 00
DOWNINGTOWN—Frances E. McIlvaine, Sp. for Rev. John W. Nichols, Shanghai, to be used at his discretion in the school on Christmas.	15 00
HAVERFORD—Mrs. Clement A. Griscom, Sp. for the Boys' School at Baguio, Philippine Islands.	100 00
JENKINTOWN— <i>Church of Our Saviour</i> : Gen., \$479.90; Sp. for Rev. E. J. Lee, Anking, Hankow, \$50; Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil, \$2; "Francesca" scholarship, Boys' High School, Cutington, Africa, \$2; Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$2.50.	536 40
LANDSDOWNE—Edgar Scott, Sp. for Boys' School at Baguio, Philippine Islands.	250 00
MARCUS HOOK— <i>St. Martin's</i> : Gen.	11 12
MEDIA— <i>Christ Church</i> : Wo. Aux., Sp. for Bishop Knight, Cuba.	5 00
NEWTOWN— <i>St. Luke's</i> : Dom.	12 30
PAOLI— <i>Good Samaritan</i> : Dom. and Frn.	20 00
PHILADELPHIA — <i>Advocate Memorial</i> : Wo. Aux., Sp. for Rev. R. E. Wood, Wuchang, Hankow.	5 00
<i>All Saints'</i> (Lower Dublin): Wo. Aux., Sp. for Rev. R. E. Wood, Wuchang, Hankow.	5 00
<i>Atonement Memorial</i> : Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil, \$3; "W. Beaumont Whitney" scholarship, Havana, Cuba, \$2.	5 00
<i>Calvary</i> (Germantown): Indian Hope Association, Indian, \$5; Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$10.	15 00
<i>Christ Church Chapel</i> : Wo. Aux., Sp. for Church Building Fund, Hiro-saki, Tokyo, \$2; Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$5.	7 00
<i>Christ Church Hospital</i> : Wo. Aux., "Foreign Committee" scholarship, St. Hilda's School, Wuchang, Hankow, \$3; Mrs. Robertson, Wo. Aux., Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$2.	5 00
<i>Covenant S. S.</i> : Primary Department, Sp. for a scholarship in St. Mary's Orphanage, Shanghai.	15 00
<i>Crucifixion</i> : Wo. Aux., Sp. for Rev. P. E. Jones, Port-au-Prince, Haiti.	23 50
<i>Emmanuel Church</i> (Holmesburg): Indian Hope Association, Indian.	10 00
<i>Epiphany Chapel</i> : Wo. Aux., Mrs. Tsu's salary, Shanghai.	42 00
<i>Grace</i> : Wo. Aux., Sp. for Rev. Nathan Matthews, Cape Mount, Africa, \$5; Sp. for Foreign Life Insurance Fund, \$2.50.	7 50
<i>Grace</i> (Mt. Airy): Dom., \$145.92; Wo. Aux., Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$6.	151 92
<i>Holy Apostles'</i> : Gen., \$10; Indian Hope Association, Indian, \$10; S. S., Sp. for Bishop Nichols, in connection with the rebuilding of churches in San Francisco, California, \$50; Sp. for Bishop Brent, for the Sagada Mission, Philippine Islands, \$148.40.	218 40
<i>Holy Trinity Church</i> : Sp. for Sagada Mission, Philippine Islands, \$372; Sp. for Archdeacon Smith, Oklahoma, \$100; Wo. Aux., Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$10; Sp. for Rev. Nathan Matthews, Cape Mount, Africa, \$10; Sp. for Rev. E. J. Lee, Hankow, \$10; Mission Bible-class, Wo. Aux., Hooker Memorial School, Mexico, \$25; Junior Aux., Sp. for Rebuilding Fund, Sagada Mission, Philippine Islands, \$5; S. S., "The Child Gordon," Sp. for Anking Fund, Hankow, for a school desk, \$5.	537 00
<i>Holy Trinity Memorial Chapel</i> : Dom., \$150; Frn., \$150.	300 00
<i>Church of the Messiah</i> (Port Richmond): Gen.	14 00
<i>Prince of Peace</i> : Gen., \$28.21; Wo. Aux., "Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$2; Training-school, Sendai, Tokyo, \$2; Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$5.	37 21
<i>St. Andrew's</i> (8th and Spruce Streets): Indian Hope Association, Indian.	2 00
<i>St. Andrew's</i> (West): Wo. Aux., Sp. for Rev. R. E. Wood, Wuchang, Hankow.	5 00
<i>St. Clement's</i> : Wo. Aux., Sp. for Bishop Knight, Cuba, \$10; Sp. for Rev. R. E. Wood, Wuchang, Hankow, \$5.	15 00
<i>St. James's</i> : Indian Hope Association, Indian, \$5; Wo. Aux., "F. H. D.," Gen., \$100.	105 00

<i>St. Jude's</i> : Dom.....	9 75	Martha J. Brown, \$10; Sp. for An-	
<i>St. Luke's</i> (Germantown): Wo. Aux.,		king Fund, Hankow.....	310 00
"Foreign Committee" scholarship,		John E. Baird, Sp. for Bishop	
St. Agnes's School, Kyoto, \$50; Sp.		Knight's work, Cuba.....	250 00
for Rev. R. E. Wood, Wuchang,		Mrs. Lawrence Lewis, Jr., \$10;	
Hankow, \$1; No. 2, Sp. for Rev. R.	56 00	Mrs. Howard Clark, \$10; Miss S.	
E. Wood, Wuchang, Hankow, \$5....		D. Irwin, \$50; Mrs. S. G. Morton	
<i>St. Luke's</i> (Kensington): Wo. Aux.,		Maule, \$100; B. Franklin Pepper,	
Sp. for Foreign Life Insurance		\$100; Sp. for Boys' School, Baguio,	
Fund, \$2; Sp. for Rev. R. E. Wood,		Philippine Islands	270 00
Wuchang, Hankow, \$2.....	4 00	Mrs. Geo. L. Harrison, "Geo. L.	
<i>St. Mark's</i> : "Parishioners," Sp. for		Harrison" scholarship No. 1, \$65;	
Boys' School, Baguio, Philippine Is-		"Geo. L. Harrison" scholarship No.	
lands, \$2,000; through Miss Chase,		2, \$60	125 00
Sp. for Manila Cathedral site, Philip-		Mrs. Arthur Newbold, Sp. for Manila	
pine Islands, \$30; Wo. Aux., Sp. for		Cathedral Site, Philippine Islands..	100 00
Rev. R. E. Wood, Wuchang, Han-		Through Mrs. H. H. Collins, Jr.,	
kow, \$110; Sp. for Rev. S. H. Littell,		Miss Mary W. Paul, Miss Mary	
Hankow, \$112; Sp. for Rev. Nathan		Lewis, Mrs. G. G. Maule, Mrs.	
Matthews, Cape Mount, Africa, \$5....	2,257 00	Joseph Page, Jr., and Alfred Collins,	
<i>St. Mary's</i> (West): Wo. Aux., Sp. for		Sp. for Manila Cathedral Site, Philip-	
Miss Bull, for orphan girl, Kyoto,		pine Islands	45 00
\$25; Sp. for Rev. R. E. Wood, Wuchang,		Miss Juliana Wood, Sp. for Mission,	
Hankow, \$1.....	26 00	Sagada, Philippine Islands, to help	
<i>St. Matthew's</i> : Wo. Aux., Sp. for Rev.		make good damage caused by the	
R. E. Wood, Wuchang, Hankow.....	6 00	typhoon	20 00
<i>St. Michael and All Angels' Chapel</i> :		Mrs. J. G. Taylor, Sp. for Boone Col-	
Gen.....	20 00	lege Fund, Hankow.....	10 00
<i>St. Paul's</i> (Chestnut Hill): Wo. Aux.,		Ludovic C. Cleeman, Sp. for Church	
St. John's University, Shanghai, \$5;		Extension Fund, Porto Rico.....	5 00
Sp. for nurse's salary, St. Luke's		"A Friend," Sp. for Sagada Mission,	
Hospital, Shanghai, \$5; S. S. Sp.		Philippine Islands	1 00
for Church Extension Fund, Porto		Kate R. Lawrence (Frankford), Sp.	
Rico, \$5.....	15 00	for Rev. Mr. Hoare's Rebuilding	
<i>St. Paul's</i> (Overbrook): Dom.,		Fund, Alaska	2 00
\$219.80; Wo. Aux., Sp. for Rev.		WAYNE— <i>St. Mary's Memorial</i> : Wo.	
Nathan Matthews, Cape Mount, Af-		Aux., Training School, Sendai,	
rica, \$25; Sp. for Rev. R. E. Wood,		Tokyo, \$5; Sp. for Rev. R. E. Wood,	
Wuchang, Hankow, \$2.....	246 80	Wuchang, Hankow, \$5.....	10 00
<i>St. Peter's</i> : Sp. for Extension Fund,		WEST CHESTER— <i>Holy Trinity Church</i> :	
Western Colorado, \$100; Wo. Aux.,		Wo. Aux., "Kinsolving" scholar-	
"W. Beaumont Whitney" scholar-		ship, Brazil, \$30; "Foreign Com-	
ship, Havana, Cuba, \$5; Sp. for For-		mittee" scholarship, St. Margaret's	
oreign Life Insurance Fund, \$2; Sp.		School, Tokyo, \$10; Training School,	
for nurse's salary, St. Luke's Hos-		Sendai, Tokyo, \$20; "Pennsylvania	
pital, Shanghai, \$7; Sp. for Rev. Na-		Woman's Auxiliary" scholarship,	
than Matthews, Cape Mount, Africa,		Hooker Memorial School, Mexico,	
\$5	119 00	\$15; St. Andrew's Memorial School,	
<i>St. Peter's S. S.</i> (Germantown): "H.		Mexico, \$15; Sp. for Rev. R. E.	
H. Houston" scholarship, St. Mary's		Wood, Wuchang, Hankow, \$30.....	120 00
School, South Dakota, \$60; "St.		WYNCOTE— <i>All Hallows'</i> : Wo. Aux.,	
Peter's" scholarship, High School,		Sp. for Rev. R. E. Wood, Wuchang,	
Africa, \$40; Bishop Rowe's work,		Hankow, \$5	5 00
Alaska, \$20; Bishop Payne Divinity		WYNNWOOD—Miss Mary K. Gibson,	
School, Southern Virginia, \$15; Sp.		Sp. for Boys' School, Baguio, Philip-	
for scholarship, Salt Lake, Utah,		pine Islands	200 00
\$40; Sp. for Mr. Ishii's Orphanage,		MISCELLANEOUS—Branch Wo. Aux.,	
Tokyo, \$20	195 00	Gen., \$200; Frn., \$200; Sp. for	
<i>St. Simeon's Memorial</i> : Sp. for the		Rev. R. E. Wood, Hankow (of	
work of Mrs. Thos. C. Wetmore,		which A. W. P., \$5; members	
Christ School, Arden, Asheville, \$25;		Foreign Committee, \$100; Cash,	
Wo. Aux., Sp. for Rev. R. E. Wood,		\$1) \$143; Sp. for Bishop Knight,	
Wuchang, Hankow, \$2.50; Sp. for		Cuba (of which M. C., \$10), \$35;	
Rev. Nathan Matthews, Cape Mount,		Sp. for Rev. Nathan Matthews, Cape	
Africa, \$5	32 50	Mount, Africa, \$25; Sp. for Rev. E.	
<i>St. Stephen's</i> : Wo. Aux., Sp. for Rev.		J. Lee, for Anking, Hankow, \$100;	
R. E. Wood, Wuchang, Hankow, \$5;		Sp. for Rev. S. H. Littell, Hankow	
Sp. for Rev. Nathan Matthews, Cape		(of which A. W. P., \$25; Mrs. Sam-	
Mount, Africa, \$35.....	40 00	uel B. Brown, \$5), \$30; "F." for	
<i>Church of the Saviour</i> : Colored work,		"Rev. C. M. Armstrong" scholarship,	
\$77.09; Wo. Aux., Sp. for Rev. R.		Boone College, Wuchang, Hankow,	
E. Wood, Wuchang, Hankow, \$5;		\$100; Committee on Colored Mis-	
Primary Department, Sp. for St.		sions, Colored, \$200.....	1,083 00
Mary's Orphanage, Shanghai, \$10....	92 09	Branch Junior Aux., Gen. (of which	
The Tuesday Missionary Bible Class		from collection at Annual Meeting,	
(of which "M." \$200), Sp. for Sa-		\$29; from collection at Annual	
gada Mission, Philippine Islands,		Leaders' Meeting, \$11.60), \$40.60;	
\$400	400 00	"A Junior Pennsylvania" scholar-	
A Sunday-School Class, Sp. for An-		ship, Eliza F. Drury Station, Africa,	
king Fund, Hankow, for a school		\$25; Sarah Coleman Brock, Sp. for	
desk	5 00	Rebuilding Fund, Sagada, Philippine	
A Churchwoman, Sp. for Anking		Islands, \$5	70 60
Fund, Hankow	500 00	Indian Hope Association Offering at	
The Misses Blanchard, \$300; Miss		Annual Meeting, Indian.....	200 00

George C. Thomas, Gen.....	1,000 00
Mrs. Geo. C. Thomas, Wo. Aux., Sp. for Sagada Mission, Philippine Islands.....	50 00
Sp. for Bishop Webb, Milwaukee, \$500; Sp. for Bishop Morrison, Duluth, \$250.....	750 00
"Anonymous," for General Missions, for account of Central Expenses....	1,500 00

Pittsburgh

Ap. \$193.90; Sp. \$235.00

BRADDOCK—St. Mary's: Gen.....	3 00
BROWNSVILLE—Christ Church: For Miss Mann's work, Tokyo.....	5 00
Miss Mary A. Hogg, Sp. for typewriter for Mr. Littell, Hankow, \$50; Sp. to rebuild Sagada Mission, Philippine Islands, \$50.....	100 00
EMPORIUM—Mr. Howard, Sp. for Mann Hall, Shanghai.....	25 00
GREENSBURGH—Christ Church: Sp. for rebuilding Sagada Mission, Philippine Islands.....	10 00
PITTSBURGH—"A Friend," Sp. for Sagada Mission, Philippine Islands....	100 00
UNIONTOWN—St. Peter's: Gen.....	85 90

Virginia

Ap. \$528.43; Sp. \$546.80

ALEXANDRIA Co.—Grace (Alexandria): Gen.....	19 25
St. Paul's: Gen.....	12 33
CULPEPER Co.—Ridley Parish, Christ Church: Gen., \$4.60; Wo. Aux., for work at Anking, Hankow, \$10, for St. Paul's School, Tokyo, \$5.....	19 60
Ridley Parish, St. Paul's: Gen.....	4 00
(WINSTON)—S. S.: "In Memory of little Stephen," Sp. for Alaska.....	1 00
HENRICO Co.—Grace (Richmond): Sp. for Anking Fund, Hankow.....	28 80
Church of the Holy Comforter: Dom.....	11 25
St. James's: Gen., \$380; S. M. Woodward, \$100; Mrs. S. M. Woodward, \$25; Sp. at discretion of Rev. E. J. Lee, Hankow, Junior Aux., Sp. for St. Agnes's School Building, Anking, Hankow, \$25.....	530 00
St. John's: "A Member," for the "Lewis W. Burton" scholarship, St. John's School, Cape Mount, Africa.....	40 00
Whittle Memorial Circle of King's Daughters, Sp. for the support of Nami Asano, in Mr. Ishii's Orphanage, Tokyo.....	25 00
(Brook Hill): Thank-Offering from a Virginia Friend, Sp. to rebuild Sagada Mission, Philippine Islands....	50 00
RICHMOND Co.—Emmanuel Church (Emmertown): Junior Aux., Sp. for Bishop Rowe, Alaska.....	5 00
SHEENANDOAH Co.—Beckford Parish, St. Andrew's: Gen.....	7 00
WESTMORELAND Co.—Montross Parish (Oak Grove): (Apportionment, 1907-08) Gen.....	5 00
MISCELLANEOUS—Wo. Aux., Sp. for Rev. E. J. Lee, for a lecture room in St. Agnes's School Building, Anking, Hankow.....	200 00
Babies' Branch, Gen., \$25; Sp. for Children's Ward, Chinese Annex, St. Luke's Hospital, San Francisco, California, \$50; Sp. for Emergency Fund, White Rocks, Utah, \$2; Akita Kindergarten, Tokyo, \$5; Sp. for Holy Trinity Orphanage, Tokyo, \$25; Sp. for St. Mary's Orphanage, Shanghai, \$10.....	117 00

Washington

Ap. \$95.50; Sp. \$59.00

WASHINGTON—Epiphany (D. C.): Sp. for Sagada Mission, Philippine Islands.....	25 00
St. Alban's: Cuba.....	15 00
St. John's: Wo. Aux., Mrs. Boardman, for "Josephine Boardman" scholarship, Mexico.....	48 00
Mrs. Virginia S. Chinn, Sp. for Church Extension Fund, Porto Rico.....	10 00
Mrs. Alfred Holmead, Sp. for St. Andrew's Priory, Honolulu.....	10 00
Miss Alice Ives Gilman, Sp. for Sagada Mission, Philippine Islands..	5 00
"A Friend," Sp. for Archdeacon Stuck, Alaska.....	5 00
MONTGOMERY Co.—Christ Church (Rockville): Frn.....	27 50
Ascension (Gaithersburg): Frn.....	5 00
St. John's (Olney): Junior Aux., Sp. for Archdeacon F. B. Wentworth, Winchester, Lexington.....	4 00

Western Massachusetts

Ap. \$159.87; Sp. \$3.00

ASHFIELD—St. John's: Wo. Aux., St. Augustine's School, Raleigh, North Carolina.....	1 00
DALTON—Grace: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$1; St. Paul's School, Lawrenceville, Southern Virginia, \$1....	2 00
FITCHBURG—Christ Church: Wo. Aux., Fort Yukon Supply Fund, \$5; St. Paul's School, Lawrenceville, Southern Virginia, \$5.....	10 00
HOLYOKE—Lucy I. Lamb, Sp. for rebuilding Sagada Mission, Philippine Islands.....	2 00
LUDLOW—St. Andrew's: Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$1; St. Augustine's School, Raleigh, North Carolina, \$1.....	2 00
MILFORD—Trinity Church: Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia.....	1 00
OXFORD—Grace: Wo. Aux., St. Augustine's School, Raleigh, North Carolina.....	50
PITTSFIELD—St. Stephen's: Junior Aux., for St. Hilda's School, Wuchang.....	5 00
SPRINGFIELD—Christ Church: Wo. Aux., for Japanese Bible-woman, Honolulu.....	30 00
WORCESTER—St. John's: Dom. and Frn.....	8 37
C. P. Wilder, Sp. for Bishop Rowe, Alaska.....	1 00
MISCELLANEOUS—"Anonymous," Gen..	100 00

Western Michigan

Ap. \$128.18; Sp. —

GRAND RAPIDS—Grace: Wo. Aux., for salary of Deacon Oshashi, Kanazawa, Kyoto.....	25 00
St. Mark's S. S.: Gen.....	103 18

Western New York

Ap. \$362.22; Sp. \$111.34

BATH—St. Thomas's: "A Communicant," for support of a Bible-woman, Hankow.....	30 00
BROCKPORT—St. Luke's: Gen.....	12 03
BUFFALO—Ascension: \$5, Mrs. Harry T. Ramsdell, \$10, Rev. Chas. W. Hakes, \$5, Theodore D. Richards, \$2.50, George R. Richards, Jr., \$2.50, Sp. for Church Extension Fund, Porto Rico.....	25 00

St. Mary's: George H. Boxall, Sp. for Church Extension Fund, Porto Rico.	4 00
Trinity Church: Sp. for Church Extension Fund, Porto Rico.	10 00
"One who desires to help Missions," Sp. for new church at Kawagoe, Tokyo, \$20; Sp. for Archdeacon Stuck, Alaska, for the purchase of antitoxin, \$20	40 00
Miss Sophia R. Gibbons, Sp. for Church Extension Fund, Porto Rico.	5 00
Miss S. Emma Penfold, Sp. for Church Extension Fund, Porto Rico.	1 00
Mrs. A. M. McPherson, Sp. for St. Andrew's Mission, Mayaguez, Porto Rico	5 00
CORNING—Christ Church: Frn., \$28.02; Gen., \$53.10	81 12
GENEVA—Miss Arnold, through Wo. Aux., Sp. for rebuilding Sagada Mission, Philippine Islands.	2 00
HOLLEY—St. Paul's: Gen.	10 00
HORNELL—Christ Church: Frn.	30 00
JAMESTOWN—St. Luke's: Mission Study Class, Sp. for Sagada Mission, Philippine Islands	2 50
LOCKPORT—Grace S. S.: Gen.	50 96
NIAGARA FALLS—Mrs. R. W. Mosher, Wo. Aux., Sp. for rebuilding Sagada Mission, Philippine Islands.	2 50
ROCHESTER—St. Luke's: Dom., \$23.60; Wo. Aux., Dom., \$45.25; Colored, \$4	72 85
WATKINS—St. James's: Dom., \$18.83; Frn., \$16.43	35 26
MISCELLANEOUS—Wo. Aux., Brazil... Junior Aux., "Sybil Carter" scholarship, St. Hilda's School, Wuchang, Hankow, \$10; for salary of Mrs. Folsom, Honolulu, \$10; Sp. for "Bishop Coxe" scholarship, Shoshone, Wyo, \$10; Sp. for "Amelia Wright" scholarship, St. Augustine's School, Raleigh, North Carolina, \$4.34	20 00

West Texas

Ap. \$85.50; Sp. \$62.51

FORT MCKAVETT—St. James's: Gen.	3 00
JUNCTION—Trinity Church: Gen.	3 00
MENARDVILLE—Calvary: Gen.	3 00
MORRIS RANCH—Mission: Gen.	5 50
PORT LAVACA—Grace: Wo. Aux., Gen.	3 00
SAN ANTONIO—St. Mark's: Gen., \$50; Sp. for Bishop Aves, for use of Miss Affleck in her work in Mexico, \$62.51	112 51
St. Paul's Memorial: Gen.	15 00
SONORA—St. John's: Gen.	3 00

West Virginia

Ap. \$23.13; Sp. \$1,020.75

FAIRMONT—Christ Church: Wo. Aux., Sp. for Mr. Ishii's Orphanage, Tokyo	15 00
HUNTINGTON—Mrs. Margaret Lynn Harvey, Indian, \$2.50; Frn., \$2.50; In Memory of Miss Fannie L. Thompson, for Chinese Missions, \$5.	10 00
MOOREFIELD—Emmanuel Church: Dom. and Frn.	3 63
PRINCETON—Heavenly Rest: Gen.	6 00
SHEPHERDSTOWN—Trinity Church: L. R. Lee, \$500, Mrs. L. R. Lee, \$500, Sp. at discretion of Rev. E. J. Lee, Hankow	1,000 00
WAVERLY—Church of the Messiah: Gen.	3 50
WHEELING—St. Andrew's: Junior Aux., Sp. for support of girl, St. Mary's Orphanage, Shanghai	5 75

Missionary Districts

Asheville

Ap. \$24.25; Sp. —

BREVARD—St. Philip's: Indian.	3 25
FLETCHER—Calvary: Dom., \$2; Frn., \$2; Gen., \$2.	6 00
GREEN RIVER—St. Joseph's: Dom., 66 cents; Frn., 67 cents; Gen., 67 cents	2 00
St. Andrew's: Dom., 66 cents; Frn., 67 cents; Gen., 67 cents.	2 00
MORGANTON—Church of the Good Shepherd: Dom., 66 cents; Frn., 67 cents; Gen., 67 cents.	2 00
RUTHERFORDTON—St. Francis: Dom., \$1; Frn., \$1; Gen., \$2.	4 00
SHELBY—Church of the Redeemer: Dom., 33 cents; Frn., 33 cents; Gen., 34 cents.	1 00
VALLE CRUCIS—Holy Cross: Dom., \$1; Frn., \$1; Gen., \$2.	4 00

New Mexico

Ap. \$20.00

MISCELLANEOUS—Branch Wo. Aux., Gen.	20 00
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Oklahoma

Ap. \$8.00

NEWKIRK—St. John's: Gen.	2 00
STILLWATER—St. Andrew's: Gen.	6 00

Olympia

Ap. \$10.00

TACOMA—St. Andrew's: Gen.	10 00
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South Dakota

Ap. \$18.20

STANDING ROCK—St. Thomas's: Frn..	1 27
Grand River School: Frn.	90
Church of the Good Shepherd: Frn.	1 98
St. John the Baptist: Frn.	2 05
SIOUX FALLS—"A Friend," per the Rev. B. S. McKenzie, Gen.	10 00
PARKER—Good Samaritan: Gen.	2 00

Southern Florida

Ap. \$10.00

DUNEDIN—Mr. Geo. Holmes, Gen.	10 00
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Western Colorado

Ap. \$1.50

BRECKENRIDGE—St. John's: (Apportionment, 1907-08) Gen.	1 50
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Wyoming

Ap. \$18.00

DOUGLAS—Christ Church: Gen.	18 00
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Foreign Missionary Districts

Ap. \$127.60

Africa

AFRICA—"A Friend," Wo. Aux., for salary of Miss Ida M. Porter, Shanghai	112 50
(CUTTINGTON STATION)—Gen.	12 00

Hankow

HANKOW—School Children's Union, Annual Meeting, Gen.	3 10
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Miscellaneous

Ap. \$11,366.73; *Sp.* \$5,885.47

INTEREST—Dom.,	\$4,200.27;	Frn.,	
\$1,937.63;	Gen.,	\$2,017.50;	Sp.
\$5,851.72			14,007 12
U. O. Wo. Aux.—Account of Apportionment, September 1st, 1909, Dom.,			
\$1,500;	Frn.,	\$1,500	3,000 00
Offering taken at the celebration of the Holy Communion in connection with the First Council of the Third Missionary Department, Gen.			186 33
Alumni of Amherst College, through the Church Club of Amherst, Sp. for Tokyo Chapel			32 50
Rev. A. A. Kerfoot Memorial Endowment Fund, for scholarship, Mrs. Hooker's Orphanage, Mexico			25 00
"Cash," Sp. for Church Extension Fund, Porto Rico			1 25

Legacies

CONN., MERIDEN—Estate of Lemuel J. Curtis, Dom.,	\$63.26;	Indian,	
\$126.53;	Colored,	\$126.53;	Frn.,
\$31.63			347 95
L. I., BROOKLYN—Estate of Henry F. Martin, to be invested, income on \$24,716.00, for Dom. and Frn. Missionary Bishops; Income on \$4,934.20 for Colored Missions			29,659 20
MD., BALTIMORE—Estate of Miss Anna M. Small, to the Society			1,221 13
MICH., DETROIT—Estate of Eber L. Kelsey, to the Society			450 00
N. Y., NEW YORK—Estate of Miss Cornelia Jay, to the Society			30,000 00
Receipts for the month			\$127,477 64
Amount previously acknowledged			109,553 46
Total since September 1st, 1908			\$237,031 10

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during November	Amounts previously acknowledged	Total
1. Applicable upon the appropriations of the Board	\$30,241 54	\$42,398 36	\$72,639 90
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	35,557 82	21,030 83	56,588 65
3. Legacies for investment	29,659 20	30,000 00	59,659 20
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	32,019 08	16,124 27	48,143 35
Total	\$127,477 64	\$109,553 46	\$237,031 10

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1908, to December 1st, 1908, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

Source	To Dec. 1, 1908	To Dec. 1, 1907	Increase	Decrease
1. From congregations	\$23,395 45	\$23,463 74	\$.....	\$128 29
2. From individuals	14,411 95	10,659 63	3,752 32	
3. From Sunday-schools	2,435 94	2,100 66	335 28	
4. From Woman's Auxillary	18,824 16	13,960 82	4,863 34	
5. From interest	12,287 28	11,922 58	364 70	
6. Miscellaneous items	1,345 12	608 27	736 85	
Totals	\$72,639 90	\$62,715 70	\$9,924 20	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1908, TO AUGUST 31st, 1909

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	\$1,085,188 92
2. To replace Reserve Funds temporarily used for the current work	48,517 50
Total	\$1,133,706 42
Total receipts to date applicable on appropriations	72,639 90
Amount needed before August 31st, 1908	\$1,061,066 52